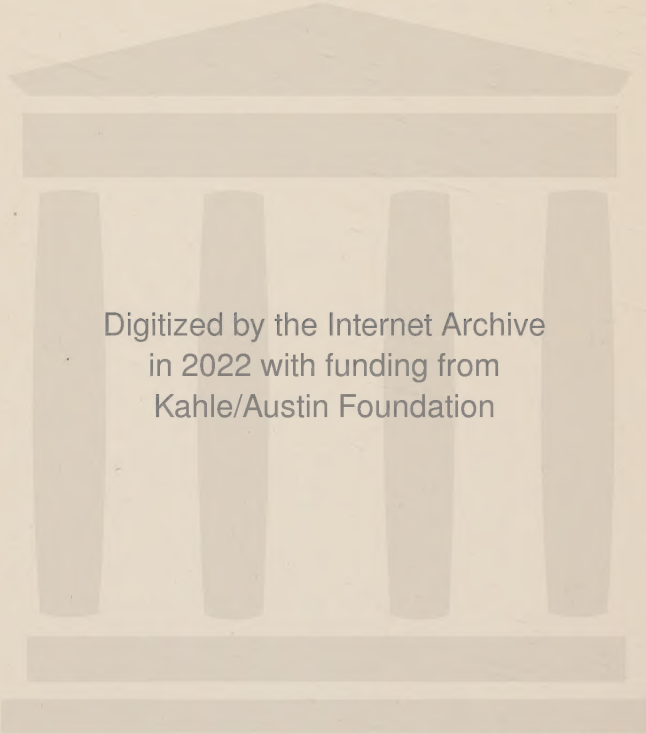






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AN  
INTRODUCTION  
TO THE STUDY OF THE  
BOOK OF MORMON

By  
J. M. SJODAHL

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## A FOREWORD

This little volume owes its existence chiefly to the desire of the author to add his testimony, at this time, to that of numerous others, bearing the holy Priesthood, of the truths revealed in the Book of Mormon for the salvation of man.

But the responsibility is not entirely the author's.

Some of the contents of the book has appeared in the *Improvement Era* and other Church publications during the last ten years, and friends have been good enough to say, repeatedly, that they would be glad to have those contributions in some form more convenient for reference. Acting on their suggestion, I have collected some papers previously published and others that now appear for the first time, and respectfully submit them in this form to the public. In doing so, it is my sincere prayer that the testimony here offered may be of benefit to the reader, and especially to honest seekers after truth.

The portrait of the Prophet Joseph Smith, a reproduction of which is printed as the frontispiece, by the courtesy of Elder Junius F. Wells, is thought to be a very good likeness. Elder Wells writes concerning this portrait and others in his valuable collection, as follows:

"There were two portraits of Joseph Smith made in his lifetime. All others are, I believe, derived from these.

"The one most widely published is the profile bust which came into general circulation after a steel engraving of it was made in England about 1854. This engraving was copied from a lithograph

plate of Joseph and Hyrum standing and facing each other. The lithograph was made by Sarony of New York in 1852.

"It has not been fully established yet whence the portraits for this lithograph came. I, however, believe that it was from a Daguerrotype made in 1844 by Lucien R. Foster, and that I am in possession of a copy, which it is my intention to prove was made from life, if it can be so proved.

"The other portrait of the Prophet, an oil painting, was executed in 1842 by an artist from New York named Rogers. He also painted a corresponding portrait of Emma Smith, the Prophet's wife. These two paintings were hung usually in the bedroom of the mansion, and afterwards in the Nauvoo House, where it was my privilege to see them in 1875 and again in 1876.

"Mrs. Emma Smith Bidamon—formerly the Prophet's wife,—showed them to me. I asked her if she considered them good likenesses. She replied that she did not, and that she did not suppose a good portrait of Joseph could have been made, for the reason that his countenance and expression were always changing. I asked her, what Joseph himself thought of it, and she replied: 'I can tell you that, for I asked him, and this is what he said: "It is a pretty good likeness of a silly boy, but not much like the Prophet of the Lord."'

"It was, I think, after her death that the first photograph of the painting was made and from it a steel-engraving was produced, which was far from satisfactory. It represented the original as having stiff black hair and dark eyes, but it was for seven years the only front face portrait available for artists and photographers to use. It was extensively, and, in some cases, atrociously employed by them to meet the demand for a full face likeness.

"Desiring, if possible, to gratify this demand with some measure of satisfaction, I had the artist Dan Weggeland make a pen and ink drawing from the steel engraving, modifying it by an actual study of the Prophet's hair, of which I had a lock cut from his head by Sister Eliza R. Snow and lent to me for the purpose. I have also a cleverly made crayon sketch taken from the oil painting by a French artist—one of the Icarians named Charles DeBault, in 1853. I believe this sketch reveals much of the strength of the Prophet's character not so well shown either in the painting or in other copies of it.

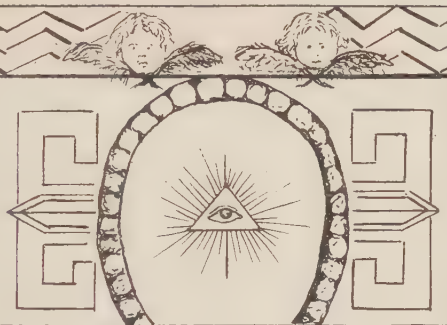
"A recent photograph (1925) has been made of the painting, which has been skilfully retouched by the photographer and presents a very refined and pleasant portrait. A copy of this photograph was sent by President Frederick M. Smith to Elder George Albert Smith, and a copy may be seen in my collection of portraits at the Historian's Office."



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THE Lord reprov-  
ed this Church some  
years ago, and said that  
the whole Church was  
under condemnation,  
because they had neg-  
lected the Book of Mor-  
mon.—Orson Pratt,  
April 13, 1856; *Jour. of*  
*Dis.*, Vol. 3, p. 346.

THE Book of Mormon holds that the same Semitic institutions which the forefathers of the Indians had in their native country in Asia were transplanted to America, and under new environment and conditions, were developed in the new land. Like the Bible, the Book of Mormon makes God and immortality subjects of faith; and it makes public and private righteousness matters of practice. It identifies God with the principle of morality, and goes farther by identifying God with the story of human progress and life, in which mankind is redeemed from evil. It teaches the deeper consciousness between the Almighty and the individual soul, and attempts to unfold the divine purpose in the rise, fall, and progress of nations.

The Book of Mormon tells how the ancient peoples of America built cities and developed a rich political life, and in time how Jesus the Christ gave His teachings to the people, just as He gave His message of salvation to the Jews, Greeks, and Romans. The Church of Christ was established, and His Holy priesthood given to those who were chosen for His work. Prophets wrote the history of their people, and their most important message is that God is the Father and Creator of the world and mankind. The religion of the Book of Mormon is monotheistic, and embodies the revelations of God to His people on this the American continent.

Likeness to God is its supreme aim, and the highest duty of man. "Ye shall be perfect, even as your Heavenly Father is perfect." Anthropologists have agreed to some points that the Book of Mormon is clear on: First, that there was a single race in ancient America; that their forefathers came from Asia, and that they developed a monotheistic religion. Crane holds that the Indians show marked resemblances to the Hebrew race, and many of the most noted writers on Ancient America such as Cavallo, De Solis, Clavigero, and others hold to the view that the American race came of Hebrew origin. As the Holy Bible is now being proved and its beauties and truths shown by scholars of anthropology who are pursuing their work in Palestine and ancient Babylon, so the Book of Mormon in time will come to have the searching analysis of the scientist, who will do much to show its worth as Holy Scripture.

LEVI EDGAR YOUNG,  
*Professor of Western History, University of Utah.*







THE PROPHET JOSEPH SMITH

"The portrait of the Prophet Joseph from which this copy is taken was painted in Nauvoo. His family regard it as his best likeness."—*George Albert Smith.*

# An Introduction to the Study of the Book of Mormon

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## CHAPTER ONE

### COMING FORTH OF THE BOOK OF MORMON—THE EGYPTIAN LANGUAGE—FOREIGN VERSIONS IN ROYAL PALACES.

ON SEPTEMBER 22, 1827, the original plates from which the Book of Mormon was translated were delivered to Joseph Smith, by the Angel Moroni, the resurrected being whom God had given charge of that marvelous literary production.

*Golden Plates.* Those plates had the appearance of gold, and are generally called "golden plates." They were about eight inches in length and seven inches in width. Fastened together with three rings, they formed a volume about six inches thick. Each plate was somewhat thinner than common tin, and had characters on both sides. These were small, Egyptian letters, or glyphs. The workmanship<sup>1</sup> appeared to be very beautiful.

*Partly Sealed.* Part of the volume,<sup>2</sup> Orson Pratt says two-thirds—was sealed. That part, we are told, contained an account of those great things, which were shown to the brother of Jared (Ether 3:25-28), and also the revelations given to John, the beloved,

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<sup>1</sup>Orson Pratt, *Remarkable Vision*, p. 6.

<sup>2</sup>*Jour. of Dis.*, Vol. 3, p. 347.

on Patmos." The promise is given that "when the people of the Lord are prepared and found worthy, the sealed portion will be unfolded unto them."

*Where Deposited.* The plates had been deposited in a pit excavated for that purpose on the west side of the hill Cumorah. A stone slab, the upper surface of which was perfectly smooth, formed the floor of the pit. Around this stone four other slabs had been set on edge in some kind of cement. Another flat stone formed the lid. The plates rested on stones, or small pillars of cement, on the floor. With the plates had been deposited the sacred instrument of ancient seers, known as the urim and thummim, two transparent stones set in silver bows and fastened to a "breastplate."

*Indians Buried Treasures.* It appears that it was not uncommon among Indians anciently to bury valuables in pits somewhat similar to this. All over the Pacific slope of the province of Chiriqui, Panama, there are ancient cemeteries in which objects of stone, clay and metal are found. The graves are either oval or quadrangular in form, ranging from a few feet to eighteen feet in depth. The flat stones which cover the cyst are often ten or fifteen feet below the surface, and are in some cases very heavy, weighing three hundred pounds or more. One may judge the value of the deposits in these pits in Central America from the statement that from one cemetery alone, covering an area of twelve acres, objects worth \$50,000 were collected by the discoverers. Many of these objects were made of gold more or less alloyed with copper.

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<sup>3</sup>Letter by Oliver Cowdery in *Messenger and Advocate*, Feb., 1835; *Mill. Star*, Vol. 1, p. 44.



*The Breastplate.* Oliver Cowdery has conveyed the idea that the breastplate was a shield, such as warriors used in combat for the protection of their chests,<sup>4</sup> but the prophet Joseph tells us that the urim and thummim was fastened to the breastplate; that, in fact, it was part of it; it could, therefore, hardly have been a portion of a soldier's military equipment.

A detailed description of the breastplate of the high priest of the Hebrew congregation is found in Ex. 28:15-30. It was a little bag, or pocket, made of fine linen and ornamented with embroidery in gold, blue, purple, and scarlet. It was set with twelve precious stones, one for each of the twelve tribes of Israel, and was fastened to the ephod with gold chains. The high priest carried the sacred instrument, when not in use, in that receptacle. The brother of Jared deposited the urim and thummim, also called the interpreters, that had been given to him with his writings, as he was commanded to do.<sup>5</sup>

*Urim and Thummim.* From the Old Testament we can not gather detailed information concerning this instrument. The words are supposed to mean "lights and perfections." Aaron carried it whenever he appeared before the Lord in behalf of the people. (Ex. 28:30; Lev. 8:8.) From the blessing Moses pronounced upon Levi (Deut. 33:8-11), it is evident that it was part of the equipment of one whose special office it was to teach the people "the judgments" and "the law." In the days of Saul, the urim and thummim was still in existence. Samuel had, evidently, received revelations from the Lord by means

<sup>4</sup>*Hist. of the Church*, Vol. 1, p. 12.

<sup>5</sup>Ether 3:23.

of it, but after the death of that prophet, the Lord refused to answer the questions of the king. (1 Sam. 28: 3-6.) Among the captives who returned from Babylon with Ezra there were several hundred who had lost their genealogical records and were unable to prove their claim to a standing among the people. They were permitted to dwell with the rest but not to enjoy the privileges of the priesthood, "till there stood up a priest with urim and thummim," who, we may suppose, could declare the will of the Lord concerning them. (Ezra 2:59-63; Neh. 7:65.) From which it appears that the instrument at this time was lost, but that the prophets of the Lord expected that it would be restored, some time.

In the Book of Mormon the urim and thummim is called the "interpreters." The Lord gave the two stones to the brother of Jared and commanded him to seal them up with his writings. (Ether 3:21-28.) Mosiah had such an instrument. (Omni 20; Mosiah 8:13, 19.) He handed it to Alma (Mos. 28:20), and Alma to Helaman. (Alma 37:20-25.) Finally, Moroni sealed it up with his writings. (Ether 4:5.) From Doc. and Cov. 17:1, we learn that the urim and thummim which came into the possession of the Prophet Joseph was the very instrument which God had given to the Brother of Jared upon the mount.

The original Hebrew text of I Sam. 14:41 is supposed to have read: "And Saul said, O Jehovah, the God of Israel, why hast thou not answered thy servant this day? If the iniquity be in me, or in Jonathan my son, give *urim*; and if it be in thy people Israel, give *thummim*." (Cambridge Bible, notes under Ex.

p. 314.) This shows that the servants of the Lord anciently inquired of the Lord through urim and thummim.

### *The Hill Cumorah.*

"The hill Cumorah is situated in western New York, between the villages of Palmyra and Canandaigua, about four miles from the former. It is celebrated as the ancient depository of the sacred gold plates from which the Book of Mormon was translated. Cumorah was the name by which the hill was designated in the days of the prophet Moroni, who deposited the plates about 420 years after the birth of Christ. The prophet Mormon, the father of Moroni, had been entrusted with all the sacred records of his forefathers, engraved on metallic plates. New plates were made by Mormon on which he wrote, from the more ancient books, an abridged history of the nation, incorporating therewith many revelations, prophecies, the gospel, etc.

"These new plates were given to Moroni to finish the history, and all the ancient plates Mormon deposited in Cumorah, about 384 years after Christ. When Moroni, about thirty-six years after, made the deposit of the book entrusted to him, he was, without doubt, inspired to select a department of the hill separate from the great, sacred depository of the numerous volumes hid up by his father. The particular place in the hill, where Moroni secreted the book, was revealed by the angel to the Prophet Joseph Smith, to whom the volume was delivered in September, 1827. But the grand depository of all the numerous records of the ancient nations of the western continent, was located in another department of the hill, and its contents under the charge of holy angels, until the day should come for them to be transferred to the sacred temple of Zion.

"The hill Cumorah, with the surrounding vicinity, is distinguished as the great battle field on which two powerful nations were concentrated with all their forces, men, women, and children, and fought till hundreds of thousands on both

sides were hewn down and left to moulder upon the ground. Both armies were Israelites; both had become awfully corrupt, having apostatized from God. The Nephites, as a nation, became extinct; the Lamanites alone were left. This happened, according to their faithful records, near the close of the fourth century of the Christian era. The American Indians are remnants of the once powerful nation of Lamanites.

"The hill Cumorah is remarkable also as being the hill on which and around which a still more ancient nation perished, called Jaredites. This unparalleled destruction is recorded in the Book of Ether, and happened about six centuries before Christ. The Jaredites colonized America from the tower of Babel. After about sixteen centuries, during which they became exceedingly numerous, through their terrible wars they destroyed themselves. The hill Cumorah, by them, was called Ramah. Millions fought against millions, until the hill Ramah and the land round was soaked with blood, and their carcasses were left in countless numbers to moulder back to Mother Earth."—Orson Pratt, *Mill. Star*, Vol. 28, p. 417.

Oliver Cowdery, in his address to the Delaware Indians on the Book of Mormon, in 1831, said, in part: "This book \* \* \* was hid in the earth by Moroni, in a hill called by him, Cumorah, which hill is now in the state of New York, near the village of Palmyra, in Ontario County."—*Autobiography of Parley P. Pratt*, p. 59.

Concerning the battles of Cumorah, Oliver Cowdery has left this statement:

"By turning to the 529th and 530th pages of the Book of Mormon, you will read Mormon's account of the last great struggle of his people, as they were encamped round this hill Cumorah. In this valley fell the remaining strength and pride of a once powerful people, the Nephites—once so highly favored of the Lord, but at that time in darkness,



doomed to suffer extermination by the hand of their barbarous and uncivilized brethren. From the top of this hill, Mormon with a few others, after the battle, gazed with horror upon the mangled remains of those who, the day before, were filled with anxiety, hope, and doubt. A few had fled south, who were hunted down by the victorious party, and all who would not deny the Savior and his religion, were put to death. Mormon, himself, according to the record of his son Moroni, was also slain.”—*Messenger and Advocate*, July, 1835, p. 158.

*Cumorah is Ramah.* Oliver Cowdery, further says:

“This hill, by the Jaredites called *Ramah*: By it or around it, pitched the famous army of Coriantumr their tents. Coriantumr was the last king of the Jaredites. The opposing army were to the west, and in this same valley, and near by, from day to day, did that mighty race spill their blood in wrath, contending, as it were, brother against brother, and father against son. In this same spot, in full view from the top of this same hill, one may gaze with astonishment upon the ground which was twice covered with the dead and dying of our fellowmen.”—*Ibid.* p. 159.

It has been stated that there is no evidence near Cumorah of fierce battles in the past. That statement is completely answered in the following letter from Sister Susa Young Gates to the author:

“In 1901 Elder Claude Taylor and myself visited the Hill Cumorah and had an interview with Mr. and Mrs. Samson who then owned the Hill and the farm adjoining. Mr. Samson was the brother of Admiral Samson, but he was very prejudiced against the Mormon people. However, we spent some time talking with him.

“Outside the farmhouse Elder Taylor and myself noted several bushel baskets filled with arrow heads and I asked Mrs. Samson what they were. She said they had just begun to plow up the hill Cumorah and around the hill, to plant some crops, and they turned up these arrow heads by the basket full.

"I asked her what she did with them. She replied that she sold them to tourists who passed by. I inquired the price of them, and she replied, 'Twenty-five cents.' I purchased two and when I returned home I gave one to President Joseph F. Smith. The other one I have kept and it is still in my possession.

"This seems good evidence of the wars which have been fought around this historical hill."

*David Whitmer Hears the Name Cumorah for the First Time.* In the year 1887, David Whitmer told Elders Orson Pratt and Joseph F. Smith the following incident:

"When I was returning to Fayette, with Joseph and Oliver, all of us riding in the wagon, Oliver and I on an old fashioned, wooden spring seat, and Joseph behind us—when traveling along in a clear, open space, a very pleasant, nice-looking, old man suddenly appeared by the side of the wagon, and saluted us with, 'Good morning, it is very warm,' at the same time wiping his face or forehead with his hand. We returned the salutation, and, by a sign from Joseph, I invited him to ride, if he was going our way. But he said very pleasantly, 'No, I am going to Cumorah.' This name was something new to me. I did not know what Cumorah meant. We all gazed at him and at each other, and as I looked around inquiringly at Joseph, the old man instantly disappeared, so that I did not see him again."

Whitmer described his appearance, and added:

"It was the messenger who had the plates [of the Book of Mormon], who had taken them from Joseph just prior to starting from Harmony."—Andrew Jenson, *Historical Record*, p. 209.

*Copies Made.* Whether we now have any genuine copies of the letters or characters on the Book of Mormon plates, is a question of some interest, although probably not important. During the time between December, 1827, and the following February, the Prophet Joseph, then living on his farm

near Harmony, Penn., copied a number of the characters, and translated a few of them by means of the interpreters. Consequently, when Martin Harris arrived in Harmony, in February, 1828, the Prophet had several specimens, two of which he gave to his newly-found friend, who, thereupon, proceeded to New York and submitted them to the inspection of Professor Charles Anthon, of the Columbia College. At the Church Historian's office, Salt Lake City, there is a photographic reproduction of a print which purports to contain a facsimile of one of the specimens which Martin Harris took to New York.<sup>7</sup> It has no date and nothing to indicate its origin, but it is supposed to have existed in print in 1844, and it is known to have been in the possession of Hyrum Smith, the Patriarch. However, it states that Martin Harris carried the original to New York in 1827. But this date does not agree with that given by the Prophet, himself, in 1838.<sup>8</sup> That, for one thing, would seem to militate against its acceptance, without strong evidence, as an authentic document. The letters do certainly not answer the description which Professor Anthon gave many years afterwards of the characters that he says Martin Harris submitted to him; but that is of no importance, since it may be supposed that after a number of years he may have forgotten all but the main fact, that a plain farmer visited him and exhibited a piece of paper with some strange letters.

Another facsimile, containing a greater num-

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<sup>7</sup>*Essentials in Church History*, by Joseph Fielding Smith; p. 63.

<sup>8</sup>February, 1828, is the date given in the Pearl of Great Price, page 55, verse 63, new edition.

ber of characters than the print in the Church Historian's office, is reproduced in Elder B. H. Roberts' *Americana History of the Church*. A facsimile is also found in Elder George Reynolds' *Story of the Book of Mormon*.

*Professor Anthon's Story.* Professor Anthon, a few years after the interview with Martin Harris, repudiated the true story told by this gentleman, but in such a way as to throw doubt upon the reliability of his memory. The repudiation came in a letter to Mr. E. D. Howe, of Painesville, Ohio, dated New York, Feb. 17, 1834, and it was intended for an anti-Mormon publication. In this letter he is alleged to have said of the paper brought to him by Martin Harris:

"This paper, in question, was in part a singular scroll. It consisted of all kinds of crooked characters, disposed in columns, and had evidently been prepared by some person who had before him at the time a book containing various alphabets, Greek and Hebrew letters, crosses and flourishes; Roman letters inverted or placed sideways, were arranged and placed in perpendicular columns and the whole ended in a rude delineation of a circle, divided into various compartments, decked with various, strange marks and evidently copied after the Mexican calendar, given by Humbolt, but copied in such a way as not to betray the source whence it was derived. I am thus particular as to the contents of the paper, inasmuch as I have frequently conversed with my friends on the subject since the Mormon excitement began, and well remember that the paper contained anything else but 'Egyptian hieroglyphics.'" (*Mormonism*, by N. W. Green, Hartford, 1870, page 426.)

The passage quoted is worded a little differently in *Mormonism Unveiled*, by E. D. Howe, p. 271:

"This paper was in fact a singular scrawl. It consisted of all kinds of crooked characters disposed in columns, and had evidently been prepared by some person who had before him at the time a book containing various alphabets. Greek and Hebrew letters, crosses and flourishes, Roman letters inverted or placed sideways, were arranged in perpendicular columns," etc.

The two versions, as will be seen, agree in substance, if not in every particular.

We owe Professor Anthon a debt of gratitude for this minute description of the "scroll" he refers to. It proves, in the first place, that Martin Harris, in fact, had an interview with him; so there can be no doubt as to that. But it proves, in the second place, that the paper which the professor repudiates could not possibly have been the one submitted by the "plain farmer." Read the description again. Professor Anthon says the "singular scroll" had characters copied from Hebrew, Greek, Roman, etc., alphabets, by someone who had the book containing such alphabets before him. That lets the young boy, Joseph Smith, and his associates at that time out of the case; for neither of them had, at that time, any such literature before them. He says the characters were arranged in "perpendicular columns." That is evidently not the case in the published facsimiles. Finally, he says the whole ended in a rude delineation of Humbolt's reproduction of the Mexican calendar. That proves positively that the paper Professor Anthon is talking about is not the one Martin Harris exhibited. For neither Joseph nor any of his friends at that time was a student of Humbolt, and there is no picture, crude or otherwise, of the Mexican

(Aztec) calendar stone on the facsimiles of Book of Mormon characters, now extant in print, and they were, unquestionably, the kind of, if not the very identical, characters which Martin Harris had in his possession.

Is it possible that someone had perpetrated a hoax on the professor, and, under an assumed name, submitted a paper such as that described in the Howe letter, just to accommodate Mr. Howe? Or was Professor Anthon's memory so treacherous that it made him give a totally fictitious description of the paper Martin Harris presented? The latter of these alternatives is the more probable; the first is not altogether impossible.

*Dr. Plongeon versus Professor Anthon.* Dr. Augustus le Plongeon did not treat the characters with the contempt Professor Anthon seems to have felt. In a letter to Elder D. M. McAllister, Salt Lake City, dated 18 Sidney Place, Brooklyn, June 20, 1892, Dr. Augustus le Plongeon writes, in part:

"I have carefully examined the characters on the plates from which the Mormon book was translated.

"Although several resemble some on the old monuments and in the Maya codices, still the characters of the writings are in no way similar to that of the Maya inscriptions, or those on the tablets of Palenque. It seems to me they bear more similitude to the Old Phœnician. Still I am free to say that the following are found in the Maya writings:



" ~ (n), U , or L , or Π , *ma* (Egyptian and Maya), 'the land,' 'the country;' H (h) *Ab*, 'the male,' or 'the powerful;' D or C (t), symbol of Maya *Tem*, altar, or Egyptian T.

" ~ This is the most significant. It is found in the Maya books, ~ , where it has the meaning of 'The lands of the West;' that is, North and South America, and the lost *Land of Mu* (Atlantis); indicated by the dot in the midst of the Ocean, contained within the shores of the Western continent from New Foundland and Cap<sup>t</sup> St. Roque in Brazil."

In a note, Dr. Plongeon adds that the compound sign, D , would in Maya glyphs mean "Ah-tem," "He of the altar, either God, or the priest."

There is no reason to believe that Professor Anthon knew a great deal about the Egyptian language or the literature of ancient America; but whatever may be said of Dr. Plongeon, he certainly must be recognized as a Maya scholar, and as such his criticism of the characters has considerable weight.

*The Rosetta Stone* which is the key to the Egyptian riddle, was found near Rosetta, by a French artillery officer called Boussard among some ruins in the year 1799. It contains a decree by Ptolemy V Epiphanes conferring benefits on the priesthood and the people, and it was written in hieroglyphs, demotic and Greek uncial characters. Many before that time had pretended to be able to read and interpret the Egyptian hieroglyphs and to translate texts, but their translations are mere nonsense. It was first in 1802 that Akerblad published an alphabet of the

demotic characters, and that was a good beginning to an understanding of the text. Young followed in 1818 with his alphabet. Champollion published his alphabet in 1822. Young identified the names of six gods and those of Ptolemy and Berenice. Champollion found the true key to the meaning, following the road laid by Akerblad and Young. Champollion's *Precis du Systeme Hieroglyphique* was published in 1824.

*Egyptian.* As has been stated, the letters on the plates were Egyptian. This must be inferred from the Book of Mormon itself. Nephi's statement (I Ne. 1: 2): "I make a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians," when read in connection with the explanatory note of Mormon (9:32): "And now, behold, we have written this record according to our knowledge, in the *characters* which are called among us the reformed Egyptian, being handed down and altered by us, according to our manner of speech"—can only mean that the authors of the book used the Hebrew language written in Egyptian letters, modified to suit their purposes.<sup>6</sup>

*Egyptian Characters.* A word or two about the Egyptian characters should be of interest to the student of the Book of Mormon. The oldest Egyptian letters are pictures known as hieroglyphs. They were in use as far back as the second dynasty—some say four thousand years before our era. In this writing a circle represented the sun; a crescent, the moon;

<sup>6</sup>"This little colony brought with them from Jerusalem their ancient scriptures engraved in Egyptian characters, on brass plates."—Orson Pratt, in an article on the Book of Mormon, written in 1874 for the *Universal Cyclopaedia*. *Mill. Star*, Vol. 38, p. 692.

an oval, an egg; the pictures of a man and a woman, mankind, and so on. These hieroglyphs were also used symbolically. Thus the circle, representing the sun, could stand for a "day" and the crescent, representing the moon, for a "month." The picture of a pen and an inkstand would mean "to write," and the picture of a bee would mean "royalty," while that of a vulture would stand for "mother," and that of a certain species of serpent, for "God." Most of the hieroglyphs were used also as letters, representing elementary sounds. An eagle would represent an "a," a human leg and foot, "b," etc. However, the Egyptians were not satisfied with one sign for each letter; they had three pictures for "a," three for "b," four for "m," four for "t," etc. Altogether they must have had a thousand hieroglyphs in their alphabet of signs. They were sometimes written in vertical columns, but more often in horizontal lines, and were then read either from the left to right, as we read, or from right to left, as the Hebrews do. The figures were always facing the side from which the lines were to be read.

*The Hieratic Alphabet.* A thousand signs, were, of course, too much for practical purposes; consequently, in course of time a smaller number became more popular, as it were, than the rest, and they were used to denote vowel sounds or consonants. Their form gradually changed from the pictorial to the simpler, conventional. The picture of the eagle, for instance, became only a line bent to represent, or rather to suggest, the outline of the bird. Forty-five such simplified characters were gradually adopted, and they became known as the hieratic alphabet.

This system of writing is also very old. It is so old, in fact, that the most ancient hieratic characters, as has been asserted, were obsolete at the time of the Hebrew exodus from Egypt. They are known to present-day scholars chiefly from a manuscript in the National Library, Paris, called Papyrus Prisse, supposed to be one of the oldest books in existence. It was found in a tomb at Thebes.

*Demotic Signs.* The Egyptians also had a third system of writing, generally called the demotic. This has been traced as far back as 900 B. C., and must have been known in Egypt and neighboring countries at the time of the emigration of Lehi from Jerusalem. It was really reformed hieratic Egyptian, simplified for social and business purposes. Gradually it became popular, and it was necessary to write royal decrees, intended for the people, in demotic characters in addition to the hieratic or hieroglyphic, which were understood only by scholars. The famous Rosetta stone has an inscription in hieroglyphs, demotic and Greek letters.

*Phœnician Characters.* Some time in the dim past, perhaps two thousand years before our era, Semitic scholars, probably Phœnicians, feeling the need of simpler and more practical alphabetical signs than those in use in Egypt, picked out twenty-one of the old Egyptian hieratic characters, modified them, and renamed them. This, according to the French Egyptologist, Emmanuel de Rouge, was the origin of the oldest Semitic alphabet. It has been called the Phœnician or Old Israelitic alphabet. As a matter of fact it was the Egyptian "reformed" and adapted to Semitic speech. The Law and most of the Prophets

were at one time written in those characters. Lehi, the scholarly ancestor of the Nephites and the Lamanites, undoubtedly was familiar with it. It was the alphabet, I have no doubt, on the brass plates of Laban, referred to as "the language of the Egyptians," (Mosiah 1:4), meaning, as explained, "the characters which are called among us reformed Egyptian." Nephi knew this system of writing, for he had been "taught somewhat in all the learning of his father" (1 Nephi 1:1.) It would, therefore, be natural for him to make use of this Old Semitic alphabet as a foundation for the signs he needed for his record, modified so as to require but little space of the costly and ponderous material on which they were to be engraved.

In the Old World, too, the ancient Semitic alphabet was, in due time, superceded by the Aramean. This system of writing was adopted by the Hebrews after the Babylonian captivity, chiefly, as Jewish tradition avers, through the influence of Ezra. The square Hebrew letters now in use are the modern offspring of the Aramean ancestors.

In Egypt the hieratic letters gradually receded into oblivion, and the demotic or enchorian script became popular. At the time of Herodotus, about 450 B. C., only the hieroglyphic and the demotic characters were known outside the small circles of scholars.<sup>9</sup> It appears, therefore, that Nephi in this part of the world took the same course as regards the reformation of the alphabet as that followed by the

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<sup>9</sup>E. A. Wallis Budge, *A History of Egypt*. Vol. 6, p. 198. Scribners Bible Dictionary, under "Alphabet."

scholars of the Old World, as their literary taste and requirements developed.

*Another Reformed Egyptian.* According to a notice in the *Denver Jewish News* of May 22, 1924, Prof. Hubert Grimme of the Münster University, is said to have stated concerning the writing on a stone tablet found on Mt. Sinai, that it is done "in the manner of Egyptian hieroglyphics," but with a different type of script, probably used as a secret writing by the Hebrews, incomprehensible to the Egyptians. If the professor is correctly quoted, the re-forming of Egyptian characters for special purposes was not an unknown procedure among the educated Jews, even long before the time of Lehi.

*The Egyptian Language.* The Egyptian language has been described as an "agglutinate, monosyllabic form of speech," presenting analogies both with Turanian and Semitic languages. The grammar is in many respects Semitic, and pronouns, prepositions, and other particles are traceable to Semitic roots. Pronominal suffixes are also used, as in Hebrew and cognate tongues.<sup>10</sup> The relationship between Egyptian and Hebrew is freely recognized by scholars.<sup>11</sup> The strong indication of that relationship in the Book of Mormon, where it is taken for granted as a known fact, is an evidence of the authenticity of that volume of more than ordinary importance. Here, in the western world, however, through savage, de-

<sup>10</sup>George Rawlinson, *History of Egypt*, Vol. 1, pp. 57-67.

<sup>11</sup>L'alphabet hieroglyphique, égyptien avait, dans sa constitution même, abstraction faite de l'absence de quelques sons, du nombre et de la forme matérielle des signes une ressemblance très-marquée avec l'alphabet hébreu.—*Précis du Systeme Hieroglyphique des anciens Égyptiens* par Champollion; Paris, 1824, p. 59.



Hieratic Physician

Handwritten hieratic script, likely representing the name of the physician.

# Characters

Handwritten characters and symbols, including letters and pictographs, arranged in a list.

Book of Mormon

Medicine Lodge

Lodges

Wood

Tents

Lake

River

Canoe

Corn

Great Spirit

Indian Pictography

vastating warfare, progress was cut short, and deep darkness covered the land. In the crude pictographs of North and South America, in the remarkable glyphs of the Mayas and the Aztecs, and in the no less remarkable knotted cords of the Peruvians we see the efforts of descendants of the people prominent in Book-of-Mormon history, to rise again to former heights, of which vague and confused traditions gave faint and distorted pictures.

The specimens of letters on the preceding page illustrates the difference as well as similarity between Book of Mormon characters and the Hieratic and Phœnician letters. The hieratic letters are from Champollion's *Précis du Système Hiéroglyphique des anciens Égyptiens*. The Indian pictograph is from Ellen Russell Emerson's *Indian Myths*, p. 27. They are supposed to be an announcement of a religious service. There is a big tent and eight square figures. Then there is a figure representing a tree, followed by three tents from two of which curling smoke ascends, showing that they are inhabited. The next figure represents a lake, and the next a river. The third line begins with a canoe. Then comes a pair of feet, meaning to come by land, as the canoe means to come by water. The last figure stands for the Great Spirit, as the Egyptian circle for the sun god Ra. The interpretation is, then: "Hark to the words of Sagemah. The great medicine lodge will be open in eight days. Ye who live in the woods or near the lake and river, come in your canoes or by land to worship the Great Spirit."

*Joseph's Training for Translation.* When the Prophet Joseph received the plates, Sept. 22, 1827, he was well prepared for the—from a human point of view—extraordinarily difficult work of translation which had been entrusted to him. His special training for that duty began on Sept. 21, 1823, when the angel MORONI first visited him.

On the evening of that day, Joseph, after having retired, engaged, as was his wont, in fervent prayer. While thus occupied, the heavenly messenger, surrounded by light and clothed in a white, loose robe, called him by name and delivered his message.

He told Joseph of the gold plates and said they contained "an account of the former inhabitants of this continent and the source whence they sprang."<sup>12</sup> From a letter by Oliver Cowdery<sup>13</sup> we learn that the angel "gave a general account of the promises made to the fathers and also a history of the aborigines of this country, and said they were literal descendants of Abraham. He represented them as once being an enlightened and intelligent people, possessing a correct knowledge of the gospel, and the plan of restoration and redemption."

The information imparted by the angel was not confined to the history contained in the sacred record. Moroni told Joseph of the everlasting gospel, as delivered in person by our Savior to the ancient inhabitants of America. He explained the use of the urim and thummim; he quoted the Old Testament on the coming of the Lord, on the restoration of the Priesthood, and salvation for the dead, as implied in the prophecy of Malachi. He spoke of the gathering of the "remnant," and of the Millennium, as predicted by Isaiah (chapter 11); of the pouring out of the Spirit upon all flesh, as foretold by Joel (2:28-32), and of the coming of our Lord, as explained by Peter (Acts 3:22-23.) Three times during the night did Moroni appear and again the following morning,

<sup>12</sup>Pearl of Great Price, p. 51, verse 34, new edition.

<sup>13</sup>Mess. and Adv., Vol. 1, p. 80.

and each time he repeated his message as first delivered, but, in each successive interview, he also added some new item of instruction, not previously given. Thus he imparted to the prophet the information that great judgments were about to come upon the earth, including, no doubt, the wars and other calamities the present generation has witnessed. He spoke of the temptations that Joseph would have to overcome, and warned him against yielding to selfish considerations. In other words, the angel outlined to the prophet the entire plan of salvation, as it was to be proclaimed to the world in our day. For four years, on each 22nd of September, the interviews were continued on the hill Cumorah. It was after such schooling that the Prophet Joseph received the plates and was prepared for the work of translation. The Prophet Joseph, consequently, had the teachings of Moroni and his account of the contents of the book, as the Spirit of God reminded him of these teachings from time to time, to go by in his translation. This is the special office of the Spirit, to remind the children of God of what they have been taught and to guide them into the path of truth. (John 14:26.) That seems to be a satisfactory solution of the problem of translation.

At the time the angel delivered the plates to Joseph Smith, some of those who afterwards joined the Church had a remarkable vision. President Heber C. Kimball, in a sermon in Salt Lake City, Nov. 26, 1854, related it as follows:

“President Young, myself, Brother Phineas Young, and many others saw it. We saw an army start from the east and

go to the south, and there were twelve men in a column, and one column came right after the other, so that when the first stepped, the next stepped in their track, and they had swords, guns, knapsacks, caps, and feathers, and we could see them march with a uniform step from one side of heaven to the other. This we saw with our natural eyes and looked upon it for hours. It was the very night that the angel delivered the plates to Joseph Smith. This army marched to the southwest, and they marched as if there was a battle to take place; and we could hear the clashing of their swords and guns, and the measured tread of their march, just as plain as I ever heard the movements of troops on the earth. John P. Greene came to wake me up, to look upon it."—*Jour. of Dis.*, Vol. 2, p. 161.

Heber C. Kimball was 26 years old when he had this vision. Four years later he joined the Church by baptism, April 16, 1832. Brigham Young was baptized, April 14, 1832.

The Lord gave these men an extraordinary testimony of the divinity of the work that was about to begin.

*Martin Harris as Scribe.* Martin Harris wrote the first 116 pages, at the dictation of the prophet. These were lost, through the almost criminal negligence of the scribe. The Lord then provided another amanuensis.

It may well be that the hand of the Lord was manifest in this incident, as in so many others that at first seemed inexplicable, for Martin Harris was, probably, not well enough educated to wield the pen in this great literary work. Another had already been prepared for that task.

*Oliver Cowdery Arrives.* On April 5, 1829, Oliver Cowdery arrived in the home of the Prophet Joseph, at Harmony, Pa., having undertaken that

journey for the purpose of obtaining information concerning the book, after having heard the marvelous story as related by members of the Smith family in Manchester. Two days after his arrival in Harmony the translation was resumed from the beginning of the plates, with Oliver as the scribe.<sup>14</sup>

*Goes to the Whitmers.* At the beginning of the month of June, 1829, the prophet Joseph received an invitation from the Whitmers, who lived at Fayette, Seneca Co., N. Y., to come and stay with them until the translation should be finished. The invitation was gratefully received. The work now proceeded rapidly. The translation was completed on the 1st of July, 1829,<sup>15</sup> and the first edition, of three thousand copies, was printed at Palmyra, by Mr. F. B. Grandin. It was ready for distribution early in the year 1830.

Two identical manuscripts were made. One, written almost entirely by Oliver Cowdery, was the copy used by the printer.<sup>16</sup> This, finally, came into the custody of David Whitmer, who prized it so highly that he refused to part with it on any condition. The other, the Prophet Joseph kept. It was deposited in one of the corner stones of the Nauvoo House, Oct. 2, 1841. Portions of it, unfortunately somewhat damaged by dampness, were carefully preserved

<sup>14</sup>It was while thus engaged, on May 15, 1829, that the Aaronic Priesthood was conferred upon them by John the Baptist, who also instructed them to baptize and ordain each other to that Priesthood. On the same occasion they were promised the Melchizedek Priesthood, which promise was fulfilled under the hands of Peter, James and John in the wilderness between Harmony, Susquehanna Co., and Colesville, Broom Co., on the banks of the Susquehanna river, some time between May 15 and the end of June, 1829.—*History of the Church*, Vol. 1. pp. 40-1.

<sup>15</sup>David Whitmer, *Mill. Star*, Vol. 43, p. 421.

<sup>16</sup>*Hist. of the Church*, Vol. 1. p. 75.



by the late President Joseph F. Smith, after the exodus from Nauvoo.

*Translations of the Book of Mormon.* The Book of Mormon is a message to "Jew and Gentile,"<sup>17</sup> to "all nations, kindreds, tongues, and people."<sup>18</sup> Consequently, as soon as missionary work was undertaken outside the English-speaking world, translations of the precious record were made.

The first foreign version published was the Danish. The translation was made by Elder P. O. Hansen and carefully revised by Elder Erastus Snow in 1850, and in 1851 two thousand copies were printed in Copenhagen. In 1852 a French version was published in Paris by Elder John Taylor; an Italian, by Elder Lorenzo Snow in London; a German, in Hamburg, by Elders John Taylor and G. Parker Dykes; and a Welsh, by Elder John Davies, at Myrthyr Tydfil. A Hawaiian translation was published in San Francisco, by Elder George Q. Cannon, in 1855. A Swedish version was published by August W. Carlson, in Copenhagen, 1878; a Spanish, under the direction of Elder Moses Thatcher, in Salt Lake City, 1886; a Maori, in Auckland, N. Z., 1889; a Dutch, by Elder J. W. F. Volker, in Amsterdam, 1890; a Samoan, in Salt Lake City, 1903; a Tahitian, at Salt Lake City, Utah, 1904; a Turkish, translated under the direction of Elder F. F. Hintze, in New York, 1906; and a Japanese, in Tokyo, 1909. A translation into Hebrew was completed in 1922, by Brother Henry Miller, Salt Lake City. This has not yet been published.

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<sup>17</sup>See title page, Book of Mormon.

<sup>18</sup>Testimony of the witnesses.

כתבי מרמן.

ספר נפו א.

ממלכתו ואת כל מעשיו:

ספור להי ואשתו שריו עם ארבעה בניו שם הבכור למן והשני למאל השלישי שם והרביעי נפו: ד צה את יכריו לעיוב את אדמת ירושלים כי יעביה בקשו לקחת את נפשו יינ אשר נבא להם והעיד קב את עיניו להם ויסע משם דרך שלשת ימים במדבר עם כל בני ביתו. ונפו ואחיו שבו משם וירשלימה לקחת את זכרונות בני ישראל ספור כל צרותיו יעניו. ולקחו להם בנות ישמעאל למשים ואך כלם עם כל משפחותיהם נסעו במדבר. היסורים אשר סבלו שם. ודרך משפחותיהם עד בואם למים הרבים. אחי נפו מורדים בו. והוא מכדים אותם ובונה אלה. וקראו למלום אדמת שפע. וכאשר עברו את רב המים וישעו את ארץ הבסחח. הפל כפי סיפור נפו או בפרשו אליו נפו כתבתי את הזכרונות האלה:

פרק א

אני נפו נולדתי אצל אבות נכבדים. ולכן לקחתי שכום אחד מרחב לקחי אבי וכאשר חגגת הבית ראיתי בימי חסד ה' נסה עלי כל ימי חיי. גם הרבתי דעת על הכשרון ועל כל התמורות לולי לכן ארשום זכרונות ימי אשר עברו עלי:

1. הזכרונות אכתוב בשפת אבי. וזהו לשון חכמי מורים וחכמי ישראלים:

2. ואנכי ידעתי כי הזכרונות האלה אמתים הם מפני אשר נגשום ביד ובדעת רעיוני:

3. ויהי בראשית ממלכת צדקתו מלך יהודה בשנות אחת למלכותו (כל ימי מנורת להי אבי בירושלים היה)

The first page of the Book of Mormon  
translated into Hebrew

*Sent to Kings and Rulers.* On Jan. 19, 1841, the word of the Lord came to the Saints, instructing them to make the gospel known to kings, to the president-elect,<sup>19</sup> and to all nations.<sup>20</sup> That revelation was read to the Saints at the general conference in Nauvoo, April 7, 1841.

*In London.* In 1842 the Book of Mormon was sent to the royal palace in London. Concerning this,

<sup>19</sup>Wm. H. Harrison, the ninth president of the United States, who was inaugurated March 4, 1841. The Prophet Joseph Smith says of Mr. Harrison: "We voted for General Harrison because we loved him. He was a gallant officer and a true friend."—Nauvoo, Ill., Dec. 29, 1841; *Times and Seasons*, Vol. 3, p. 651.

<sup>20</sup>Doc. and Cov. Sec. 124:1-14.

the following paragraph appears in the biography of Lorenzo Snow, by Eliza R. Snow, p. 63:

"Before leaving London, Elder Lorenzo Snow presented to Her Majesty, Queen Victoria, and His Royal Highness, Prince Albert, through the politeness of Sir Henry Wheatley, two neatly bound copies of the Book of Mormon, which had been donated by President Brigham Young and left in the care of Elder Snow for that purpose."

The date of the presentation is not given, but the event inspired a beautiful poem by the gifted sister of Elder Snow.

*In Copenhagen.* When the Danish version of the Book of Mormon appeared in Copenhagen, considerable excitement was aroused, followed by an agitation for government action against the Elders, notwithstanding the constitutional guarantee of religious liberty. Elder Erastus Snow, therefore, in 1851, sent a deputation to the king, Frederick VII, presenting him with a copy of the Book of Mormon and a newly printed tract. The book, it seems, came into the hands of the Queen Dowager, and, according to rumors that leaked out from the palace, she was so affected by the reading of it that her attendants became quite alarmed. The result was, however, that the government declined to interfere with the work of the Elders, and there was peace for some time in the beautiful Danish capital.<sup>21</sup>

*In Berlin.* Some time during the year 1852, King Frederic Wilhelm IV, of Prussia, instructed his minister in Washington to make inquiries concerning

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<sup>21</sup>Letter from Erastus Snow to Brigham Young, Liverpool, July 10, 1851.

Mormonism. Mr. Bernhisel was Utah's delegate in Congress at that time, and he, undoubtedly, gave the Prussian ambassador the desired information. In addition, some literature was forwarded to the king from the Church office in Liverpool. At the general conference in Salt Lake City, Sept. 1, 1852, a deputation, consisting of Elders Orson Spencer and Jacob Houtz, was appointed to go to Berlin, and, if an audience could be obtained, to answer all questions on which further information might be sought for. The two Elders arrived in Berlin, and on Jan. 29, 1853, they addressed a communication to his excellency von Raumer, the state minister of ecclesiastical affairs, asking him respectfully to procure, if possible, an audience for them. Shortly afterwards they received an order from the prefect of police to appear before him on Feb. 1, and that was the only reply von Raumer ever condescended to give. At police headquarters the Elders were examined concerning their doctrine and practices. Then they were ordered to leave Prussia the next day and never to return,<sup>22</sup> but in all probability the report of the proceedings at the police station was forwarded to the ecclesiastical department of the government, and from there to the king. The verdict of history on the administration of which King Frederic Wilhelm IV was the head is that, "Towards the end of his life the Prussian government was distrusted at home and discredited abroad."

*In Stockholm.* In the year 1897, Oscar II, then king of both Norway and Sweden, celebrated, with

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<sup>22</sup>Letter from Orson Spencer to Brigham Young, Liverpool, Feb. 8, 1853.

his beloved consort, Queen Sophia, the 25th anniversary of their accession to the thrones of the two kingdoms. That was a social event of which cognizance was taken throughout the civilized world, because of the popularity of that truly great Bernadotte. Scandinavians abroad and their descendants welcomed the occasion as one upon which to express, by congratulations and more or less costly tokens of remembrance, their well-wishes for the royal house. In Utah a number of men and women of Swedish and Norwegian descent decided to send their majesties, with their congratulations, a copy of the Book of Mormon in elegant binding, as an appropriate and characteristic present. A box of Utah onyx, to which was attached a gold plate with a suitable inscription, was made by Mr. Olof Nilsson, of Salt Lake City. In this beautiful receptacle the book was deposited on a bed of silk, made up of the Swedish and Norwegian colors.

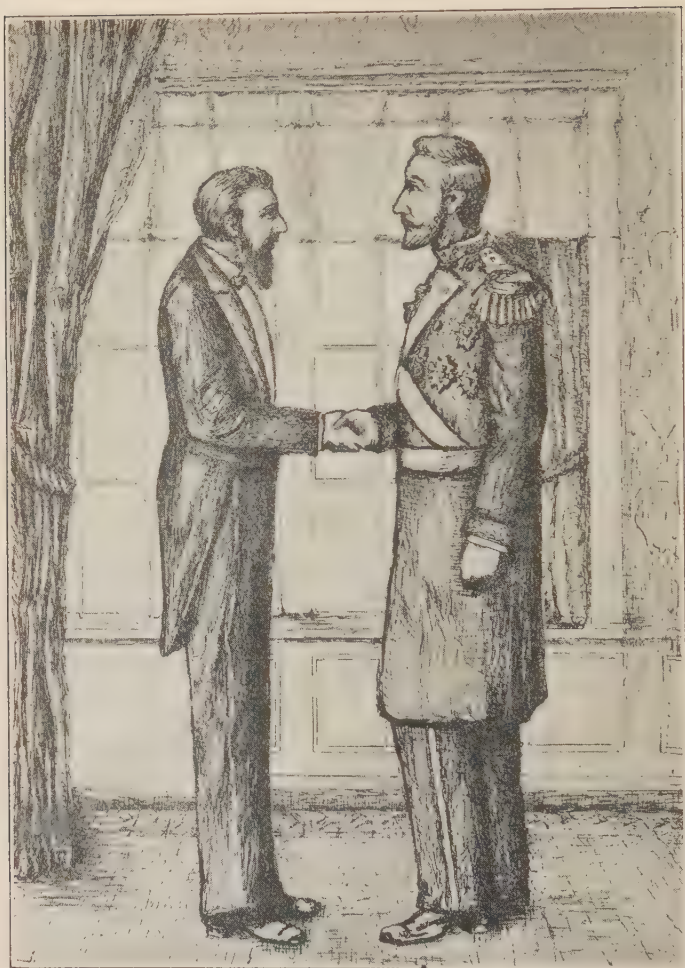
When the unique present was ready for its long journey the First Presidency of the Church decided to send a special messenger to Stockholm to deliver it in person. That mission was entrusted to the writer. On my arrival in Stockholm, through the courtesy of Count von Rosen and Count von Essen, I obtained an audience with the King, in the palace, Sept. 22, 1897.

The following is from the official report of the Jubilee program for Sept. 22:

"After the delegation<sup>23</sup> had retired, his Majesty admitted

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<sup>23</sup>Refers to a delegation of Upsala students.



—*Pen and ink sketch by author.*

His Majesty, King Oscar II. receives Elder J. M. Sjödahl and accepts  
a copy of the Book of Mormon. September 22, 1897.



Mr. J. M. Sjödahl, from Utah, who, on behalf of Swedes and Norwegians there residing, presented his Majesty a casket made of Onyx and containing the Book of Mormon in *de luxe* binding. Mr. Sjödahl said:

“Your Majesty!

“I have come from Utah, from one of the western states of the North American Union, to bring your Majesty, on behalf of Swedes and Norwegians there, homage and congratulations. We, too, in the far-away West, are praying the Almighty to grant to your Majesty a long life, for the welfare of the brother-nations.”

“His Majesty replied in part:

“Tell my countrymen, the Swedes and Norwegians in Utah, that I thank them sincerely for the beautiful present they have sent me. I wish them success in their far-away land’.”<sup>24</sup>

From the letter of congratulation sent by the First Presidency, I copy the following:

“Elder Sjödahl has been selected by his fellow countrymen, natives of Sweden and Norway, a large body of whom reside in and are citizens of the state of Utah—to proceed to the Court of their Majesties, King Oscar II and Queen Sophia, on the occasion of the twenty-fifth anniversary of their ascension to the throne, for the purpose of presenting in their name and behalf, to their Majesties, a casket made of Utah onyx, containing a copy of the Book of Mormon, as an expression of the high esteem, affection, and love which the Scandinavians of this Intermountain region entertain for their Majesties, with the hope and earnest desire that their Majesties will live to witness many happy returns of this most auspicious event.

“And we, ourselves, though not of the Scandinavian race, do most heartily join with our Scandinavian friends and fellow citizens in desiring long life, peace, prosperity, and happiness

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<sup>24</sup>*Redogörelse för Konung Oscar II:s 25-åriga Regerings jubileum*, p. 231. Also, *Deseret News*, Oct. 12, 1897.

for their majesties, King OSCAR II, and Queen SOPHIA, of Sweden and Norway.

Wilford Woodruff,  
George Q. Cannon,                      Joseph F. Smith,  
First Presidency.

"Church of Jesus Christ of Latter-day Saints. Salt Lake City, Utah, U. S. A., Aug. 20, 1897."<sup>25</sup>

I discovered afterwards, although I did not think of it at the time, that the presentation to King Oscar was made on the seventieth anniversary of the very day when the original plates were delivered to Joseph Smith by Moroni.

"*What became of the Book of Mormon plates,*" is a question sometimes asked. Brigham Young, at a special conference at Farmington, June 17, 1877, on which occasion the Davis stake was organized, said:

"When Joseph got the plates, the angel instructed him to carry them back to the hill Cumorah, which he did. Oliver Cowdery says that when Joseph and he went there, the hill opened, and they walked into a cave, in which there was a large and spacious room. He says he did not think, at the time, whether they had the light of the sun or artificial light; but it was just as light as day. They laid the plates on a table. It was a large table that stood in the room. Under this table there was a pile of plates as much as two feet high, and there were altogether in this room more plates than many wagon loads. They were piled up in the corners and along the walls. The first time they went there, the sword of Laban hung upon

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<sup>25</sup>Ib., p. 119. An elegant copy of the official report was sent to me by the direction of the king, the following year, accompanied by this notice: "På Nädigste befallning får Chefen för H. M. Konungens Hofförvaltning härmed åran öfverlemnna ett exemplar af Redogörelsen för H. M. Konungens 25-åriga regerings jubileum, Stockholm den 17 September, 1898."

the wall, but when they went again it had been taken down and laid upon the table across the gold plates. It was unsheathed, and on it was written these words: 'This sword will never be sheathed again until the kingdoms of this world become the kingdom of our God and his Christ.'"—*Jour. of Dis.*, Vol. 19, p. 38.

President Young, in the same discourse, said he had this from Oliver Cowdery himself, and from others familiar with the incident related. "Don Carlos Smith," he says, was a "witness to these things." He also mentions Samuel and Hyrum Smith.

*"For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.*

*"And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith I cannot; for it is sealed:*

*"And the book is delivered to him that is not learned, saying Read this, I pray thee: and he saith, I am not learned.*

*"Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:*

*"Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."*

*Isaiah 29:10-14*

## CHAPTER TWO

### CONCERNING THE PLATES OF THE BOOK OF MORMON

THERE are, as far as I know, no data from which to calculate, with accuracy, the number of plates contained in the original volume of the Book of Mormon, or their weight. And yet, such questions have been discussed by unfriendly critics of the book.

*The Rev. Mr. M. T. Lamb's Objections.* The Rev. M. T. Lamb, for instance, who, in 1886 or 87, favored the Saints in Utah with a series of lectures against the sacred volume, and was courteously tendered the use of ward houses for that purpose, told us that the 563 pages of the American text would have required at least an equal number of plates. Consequently, he said, there were, on the most liberal estimate possible, enough plates only for from one-third to one-eighth of the text as printed in the American edition.

He arrived at this conclusion by accepting the dimensions of the plates as 7x8 inches, and the thickness of the volume as four inches. He allowed fifty plates for an inch, making two hundred plates in all. But the prophet, he said, did not translate more than one-third of the two hundred; that is to say, 66 or 67 plates, and he could not by any possibility have obtained the entire book, as we have it, from such a small number of plates.<sup>1</sup>

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<sup>1</sup>M. T. Lamb, *The Golden Bible*, pp. 245-50.

Others have asserted that if the Prophet Joseph had a sufficient number of gold plates to contain the entire text of the Book of Mormon, they would have been too heavy to handle as a book. They would have weighed about 500 pounds or more.

By such statements the critics have hoped to break the "Mormon" pitcher at the threshold, as the Greek saying is. If they could make it appear that the prophet could not have had a sufficient number of plates; or, if he had, that he could not have lifted them, they felt that thereby they could remove the entire foundation of the Church, and leave nothing further to discuss. It is, therefore, interesting to consider just what data we have bearing on that subject, and what conclusions we may reasonably draw from them.

*The Prophet Joseph's Own Account.* The prophet writes:

"These records were engraven on plates which had the appearance of gold; each plate was six inches wide and eight inches long and not quite as thick as common tin. They were filled with engravings, in Egyptian characters, and bound together in a volume as the leaves of a book with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small, and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, and much skill in the art of engraving. With the records was found a curious instrument, which the ancients called 'urim and thummim,' which consisted of two transparent stones set in the rim of a bow fastened to a breastplate. Through the medium of the urim and thummim I translated the record by the gift and power of God."—Joseph Smith, in a letter to John Wentworth, Editor of the *Chicago*



*Democrat*, March 1, 1842. (*History of the Church*, Vol. 4, p. 535).

*No Definite Data Now at Hand.* It should be noted, however, that the Prophet Joseph does not enlighten us on the number or weight of the plates, any more than does Moses on the size and avoirdupois of the tables on which the Lord engraved the law. It should also be remembered that the particulars furnished by the eye witnesses were given many years after they had seen the plates, in answer to questions pressed upon them in the course of what amounted almost to cross examination. They give, therefore, their individual estimates and nothing more.

Suppose, for the sake of illustration, that two or more men should be examined on the dimensions of a book—say Webster's Dictionary—twenty years after they had seen it. What would their answers be, provided there was no collusion between them? They would call up from the depths of their mind the image produced there so many years ago and then give, each his own estimate as best he could. I remember one occasion on which some students were together and the question of estimating dimensions came up. A "stove pipe hat" was placed in the middle of the floor, where there was no object close by to compare it with, and the question was asked, What is the height of that hat? The estimates, quickly made, varied and ranged all the way from four to ten inches. The actual height, I believe, was five and a half inches. I dare say a carpenter, or any other mechanic, would have come pretty close to the actual figure, when the object was before him; but

what would his estimate be many years afterwards? Probably either over or under the actual figure, but that would not affect his credibility as a witness to the fact that he had actually seen and handled the object in question.

*Size of the Plates.* The Prophet Joseph, as we have just read gives the size as six by eight inches.

David Whitmer, in an interview in the *Kansas City Journal*, said of the plates, shortly before his death:

"They appeared to be of gold, about six by nine inches in size, about as thick as parchment, a great many in number and bound together like the leaves of a book by massive rings passing through the edges."<sup>2</sup>

Martin Harris, according to *Myth of the Manuscript Found*,<sup>3</sup> estimated the plates at eight by seven inches and the thickness of the volume at four inches, each plate being as thick as thick tin.

Orson Pratt had not seen the plates, himself, but his intimacy with the prophet and the eye witnesses lends some weight to his words. He tells us that the plates were eight by seven inches, and that the entire volume was about six inches, while each plate was about as thick as common tin. Orson Pratt also says that two-thirds of the volume was sealed.

Such are the really slight variations in the statements made on the dimensions of the plates. David Whitmer's estimate of the size amounts to 54 square inches, but he says nothing of the thickness of the

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<sup>2</sup>This is quoted from *The Prophet of Palmyra*, and may, or may not, be authentic.

<sup>3</sup>An excellent little book by George Reynolds.

volume. Martin Harris gives us 56 square inches as the size of the plates and 4 inches as the thickness of the volume. Orson Pratt accepts the first figures of Martin Harris but gives 6 inches as the thickness of the volume, as does the Prophet Joseph. According to the latter, each plate had a surface of 48 square inches.

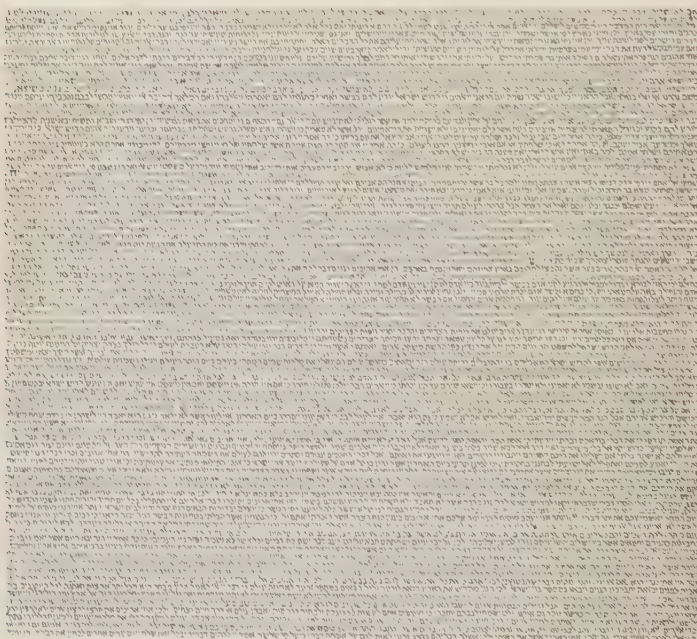
The question before us is, Could one-third (two-thirds being sealed) of a volume of metal leaves 6x8x6 (the Prophet Joseph) or 8x7x4 inches (Martin Harris), or 8x7x6 inches (Orson Pratt), contain a sufficient number of plates, each as thick as parchment or tin, to yield the necessary space for the entire text of the Book of Mormon? If so, what about their immense weight?

*Two Remarkable Illustrations.* The accompanying illustrations are a complete answer to these questions. (See pages 40 and 41.)

The first is a facsimile of a sheet of paper, 8x7 inches, upon which a Hebrew translation of fourteen pages of the American text of the Book of Mormon have been written in the modern, square Hebrew letters in common use. The translation was made by my friend Mr. Henry Miller, a Hebrew by birth, thoroughly versed in the Hebrew language, and a member of the Church. It is demonstrated on this sheet that the entire text of the Book of Mormon, as the American readers have it, could have been written in Hebrew on 40  $\frac{3}{7}$  pages—21 plates in all.

If it is thought that these characters are too small to be read, it should be remembered that, in the illustration, they are reduced to one-fourth of the size in

which Mr. Miller wrote them, and that as they were written they were quite legible. But turn to the second illustration. That is a reproduction of a translation into Hebrew, also by Mr. Miller, and written in the old Phœnician or Israelitic characters which were known to Lehi and his contemporaries. It contains seven pages of the American text of the Book of Mormon. It proves that even if these larger characters



*Hebrew translation of II Nephi, Chapters 5:20 to 11:3 inclusive.*

(about 14 and  $\frac{3}{4}$  pages of the English version.)





very generous allowance for that space. Fifty printed pages would be equal to a little more than seven pages—four plates—if the Phœnician characters were used. Four plates, then, should be added to the 41 already mentioned, making the number of plates needed for the entire book that was translated 45.

*Hebrew Writing Requires Small Space.* This may sound incredible to some, but it is easily explained. The Hebrews of old did not write the vowels. They wrote only the consonants, and they did not leave much blank space between words and lines as we do. Nor did they need so many small words, as we do, to complete a sentence. Frequently their auxiliary words consisted of a single letter attached to the main word, either as a prefix or suffix. And, finally, they used many abbreviations. All this meant a great saving of space.<sup>4</sup>

We have noticed that the entire volume was four inches thick (according to Martin Harris), or about six inches (according to what Orson Pratt had heard). Let us take the smaller number as the more probable. Mr. Lamb has allowed 50 plates to an inch, or 200 plates to the four inches. One-third only was translated; that is, 66 plates, and a fraction. But we have demonstrated that the entire book including the lost pages, could have been written on 45 plates. If we

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<sup>4</sup>It is well known that the subdivision of the Hebrew text of the Bible was not begun before the 13th century of our era. The Masoretic punctuation, including most of the vowels now in use to aid the student in pronouncing the words, was not introduced till some time between the 6th and 9th centuries. The separation of the text into words is not found in the oldest manuscripts. The square letters of the consonants were not employed before the 3rd century of our era.



allow 66, or even 50, we have ample space for a text engraved in large, legible characters.<sup>5</sup>

*Now, Regarding the Weight.* Thirty-five twenty-dollar gold pieces would about cover a surface 8 by 7 inches. To make a column four inches high, forty-eight such pieces would be needed. Consequently, thirty-five times forty-eight- twenty-dollar gold pieces, or 1,680 in all, would make up the dimensions of the plates, 8x7x4 inches. But a twenty-dollar gold piece weighs, as I am informed, 21 ½ penny-weights. That would make a total, if my figures are correct, of 123 pounds avoirdupois.

But from this estimate liberal deductions must be made. The plates were not pure gold. The plates of Nephi were made of "ore," and Moroni also mentions "ore" as the material of which his plates were made. (I Ne. 19:1; Morm. 8:5.) The "ore"—possibly a copper alloy—must have been considerably lighter in weight than the 23-karat gold of which a twenty-dollar piece is made. We cannot suppose that the plates fit as closely together as gold coins stacked up in columns. There must have been some space between each pair, especially if, as is probable, they were hammered<sup>6</sup> and not cast. Then again, allowance must be made for the metal cut away by the engraver, from each plate. Everything considered, the volume must have weighed considerably less than a hundred

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<sup>5</sup>The first edition of the Book of Mormon, printed in Nauvoo, 1830 has 590 pages, 12:mo. The first European edition, Liverpool, 1841, reprinted from the second American edition, has 634 pages. The third American edition, Nauvoo, 1840, has 571 pages. The second European edition, Liverpool, 1849, has 563 pages. The American edition, 1922, has 522 pages.

<sup>6</sup>See Ex. 29:3: "And they did beat the gold into thin plates."

pounds, even on the supposition that the dimensions given are strictly accurate and not mere approximations.

*Another Calculation.* The subject of weight may also be approached from another angle. Let us suppose that the entire text was engraved on 45 plates, as I have shown to be possible. Forty-five would then be the number of the unsealed one-third and there would be 90 in the sealed two-thirds; that is, a total of 135 plates. But if 200 plates weigh 123 pounds, 135 would weigh a small fraction over 83 pounds. When the necessary reductions, pointed out in a previous paragraph, are made, the entire volume could not have weighed fifty pounds.

*Did the Prophet Have Custody of All the Plates?* Another question arises. Is it absolutely certain that the Prophet Joseph had charge of the sealed part of the volume, as well as of the part that was not sealed? That may be the general impression, but is it correct? Orson Pratt says:

"You recollect that when the Book of Mormon was translated from the plates, about two-thirds were sealed up, and Joseph was commanded not to break the seal; *that part of the record was hid up.*"<sup>7</sup>

The closing sentence of this paragraph, which I have underlined, seems to indicate that, according to the information Orson Pratt had, the sealed part was hidden somewhere when the translation of the other part was in progress. If so, who had charge of it? Where was it hidden?

<sup>7</sup>*Jour. of Dis.*, Vol. 3, p. 347.

If the Prophet Joseph had in his possession only the unsealed, third part of the volume, the argument against the credibility of the story, based on the supposed enormous weight of two hundred gold plates, rests on nothing more solid than an imaginary basis.

The plates that the prophet had in his possession were not heavier than that he, who was an unusually strong man, physically as well as mentally, could lift them and handle them.<sup>8</sup> That is the testimony of eye witnesses, and that testimony stands.

*Similar Objections to Bible Statements.* Curiously enough, at one time certain critics of the Bible used to raise objections to the Old Testament description of the Tabernacle furniture on the ground that gold was too heavy to handle. We are told that Bezaleel made an ark or box of wood, in which the Law was deposited. It was overlaid with pure gold "within and without." The cover of this box was a lid made of pure gold (Ex. 25:17; 37:6), 2 ½ cubits long and 1 ½ wide. That is, it was an immense gold plate 4 feet 3 inches by 2 feet 7 inches, or about 11 square feet in size. On this lid two cherubs were placed, one at each end. These figures were hammered of pure gold. Their wings covered the lid, and they must, therefore, have been of considerable size. This box, we are told, was carried by the priests before the camp of Israel during their wanderings, but the critics referred to used to tell us that that was impossible. The box with its solid gold lid and immense solid gold statues, its stone tablets, its gold rings

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<sup>8</sup>*History of the Prophet Joseph* by his mother, Lucy Smith, pp. 85 and 105. The incident told must have been related by the prophet himself.

and staves was too heavy to handle, they said, except by the aid of machinery. But that kind of "criticism" is obsolete, whether applied to the Bible or Book of Mormon.

*Metal Plates not Unknown.* We have also been told that the ancient scribes never used metal plates for their records, and that, therefore, Laban could not have had any brass plates.

Ivory tablets were used by the ancient Greeks and Romans. They also used wooden tablets, beech or fir. Sometimes these were coated with wax, and the record was made with a "stylus." Two or more such tablets might be joined together by means of wire rings, like the Book of Mormon plates. Parchment made of skins of animals was a favorite material for important records, and vellum, or calf skin, was common in early days. But in Ex. 39:30 we read that the high priest wore a gold plate on his crown, on which certain words were engraved, and Jeremiah (17:1) exclaims: "The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart." That proves beyond a question that the Israelites were familiar with engraved tablets, for otherwise the words of the prophet would have been unintelligible to them.

## CHAPTER THREE

### THE WITNESSES—NATURE AND CREDIBILITY OF THEIR TESTIMONY—BIOGRAPHICAL NOTES

BEFORE examining the historical data presented in the Book of Mormon, we naturally turn our attention to the witnesses who solemnly declare that the Prophet Joseph, to their knowledge, had the plates in his possession.

Three of these witnesses, Oliver Cowdery, David Whitmer, and Martin Harris, affirm that they *saw the plates*; that an angel came down from heaven and laid the volume before them, and showed them the engravings; also that they *heard* a voice say that the translation was made by “the gift and power of God,” and that they were commanded by the Lord to bear record of it.<sup>1</sup>

Eight witnesses, Christian, Jacob, Peter, and John Whitmer, Hiram Page, Joseph Smith, Sr., and Hyrum and Samuel Smith testify that Joseph Smith, Jr., showed them the plates, and that they handled them and examined the engravings.<sup>2</sup>

Who were these witnesses? Were they competent? Were they truthful?

#### 1. OLIVER COWDERY

*Becomes Acquainted With Joseph.* Oliver Cowdery, like Joseph Smith, was a native of Vermont. He

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<sup>1</sup>This great event took place one day in the latter part of June, 1829.

<sup>2</sup>This happened one day, or perhaps two days, after the three witnesses had seen the plates.



—Courtesy of National Monument Co., Builders.

Monument to the Three Witnesses on Temple Square,  
Salt Lake City.

*"In the mouth of two or three witnesses shall every word be established."*—Doc. and Cov. 6:28;

*"And it is the Spirit that beareth witness, because the Spirit is truth."*—1 John 5:6.



was born January 7, 1805, the same year as the prophet, but the two had not met before the 5th of April, 1829, when Cowdery visited him at his home near Harmony, Pa. Shortly before that time young Oliver had taught school at Manchester, N. Y., and while thus engaged, he had become acquainted with the Smith family and heard of the golden plates. Being deeply impressed by the story, as related to him, he made it a subject of private prayer, and then decided to visit the prophet and investigate for himself. Two days after his first interview with Joseph Smith, he became his scribe.

*Cowdery as a Church Member.* In the Church, Oliver Cowdery held important positions. He preached the first public sermon in this dispensation; he was one of the first missionaries to the Lamanites; he was an editor and publisher; he was a member of the High Council at Kirtland, and served in that body, first as a clerk and then as its president, and when the Prophet Joseph went with Zion's Camp to Missouri, he and Sidney Rigdon had charge of the affairs of the Church. In 1835 he assisted in the selection of twelve men for the Apostleship, and was one of those who set them apart for that high and holy calling. He was one of the trustees of the school in Kirtland, and a student of the Hebrew and other languages. In 1837 he was assistant counselor to the First Presidency. After the year 1838 he practiced law in Michigan and was quite successful in that profession. Such was Oliver Cowdery in life.

*Death of Oliver Cowdery.* Oliver Cowdery passed away in the home of David Whitmer, at Rich-

mond, Mo., March 3, 1850. In the year 1878 Mr. Whitmer said to Elders Orson Pratt and Joseph F. Smith concerning his departure:

"Oliver died the happiest man I ever saw. After shaking hands with the family and kissing his wife and daughter, he said, 'Now I lay me down for the last time; I am going to my Savior;' and he died immediately, with a smile on his face." *Mil. Star*. Vol. 40, p. 774.

When the life and death of this remarkable character are considered, his competence as a witness to any fact that had come under his observation, must stand unchallenged.

## 2. DAVID WHITMER

*When Born.* David Whitmer was born January 7, 1805, the same year as the prophet and Oliver Cowdery. His father was one of the sturdy veterans of the Revolutionary War, and a member of the Presbyterian church.

*David and Oliver.* In 1828, David Whitmer, on a business trip to Palmyra, met Oliver Cowdery. At that time the golden plates were frequently discussed, and David naturally heard the story. Shortly afterwards, Oliver Cowdery came to Fayette, where the Whitmers lived, on a visit. He was then on his way to Harmony, to see the prophet. David made him promise that, when he had investigated the matter, to let him (David) know whether the story was true or false. Oliver kept this promise, and the outcome was that the prophet was invited to come to Fayette, and the translation of the plates was finished there.

David was baptized in 1829, and became one of the original members of the Church, April 6, 1830.

*As a Church Member.* David Whitmer held many important positions in the Church. In 1838, however, he became disaffected, and his membership was taken from him. The complaint against him stated that he had failed to keep the Word of Wisdom; that he had neglected his meetings and other religious duties; that he had affiliated with "dissenters," and especially that he had arrogated to himself the title of President of the Church of Christ.

*Reputation of David Whitmer.* After his separation from the Church, David Whitmer located at Richmond, Mo., where he resided until he passed away, January 25, 1888. In that place he was honored and respected, as a citizen and a Christian gentleman. This is evident from the following statement, which appeared in the *Richmond Conservator* of March 25, 1881:

"We, the undersigned citizens of Richmond, Ray Co., Mo., where David Whitmer, Sr., has resided since the year 1838, certify that we have been long and intimately acquainted with him and know him to be a man of the highest integrity and of undoubted truth and veracity."

This public acknowledgment of the trustworthiness of Mr. Whitmer was signed by twenty-one prominent business and professional men of Richmond. Among them were judges, lawyers, a bank president, the postmaster, a doctor, and many other prominent citizens. Such was his reputation in a place where he had lived for half a century.

## 3. MARTIN HARRIS

Martin Harris was somewhat older than Joseph Smith, Oliver Cowdery, and David Whitmer. He was born May 18, 1783, at East Town, N. Y. At the time he became acquainted with the prophet, he was about 44 years of age. His judgment was that of a mature man.

*Harris Assists Joseph.* Martin Harris, who lived in Palmyra, met Joseph Smith in 1827, shortly after the latter had received the plates. There was considerable excitement among the people, and violence seemed imminent. Harris promptly came to the aid of the prophet, and by an advance of money enabled him to settle his affairs in Manchester, and move to Harmony, Pa., where he found peace and time to devote to the work in hand.

*Harris Visits Joseph.* In February, 1828, Martin Harris visited Joseph in Harmony, and the specimens of Book of Mormon letters, or characters, as they are commonly called, which he submitted to the inspection of Prof. Anthon, was then given to him.

Martin Harris, evidently, was anxious to learn the truth. At the same time he was cautious. There was in him a great deal of the disposition of Thomas, who said, "Except I shall see \* \* \* I will not believe." (John 20:25.) But it was owing to this disposition that the remarkable prophecy of Isaiah<sup>3</sup> was fulfilled.

*Drifts Away but Returns.* Martin Harris seems

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<sup>3</sup>"And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, read this, I pray thee: and he saith, I cannot; for it is sealed." (Isa. 29:11.)

to have remained with the Church until, by the persecution in Missouri, the Saints were scattered. On Sept. 3, 1837, he was released from his position as a member of the Kirtland High Council. Later, he approached the so-called Shakers, but found no peace in their peculiar creed. At one time he fell in with the Strangites, and in 1846 he accompanied two of their missionaries to England,<sup>4</sup> probably not knowing that they represented an apostate organization. At least he publicly denied that he was a Strangite, or that he was in any way connected with Mr. Strang. In 1870 Martin Harris came to Utah. He died at Clarkston, Cache Co., July 10, 1875, a little over 92 years of age.

*Would an Impartial Jury Believe These Three Witnesses?* As previously stated, these witnesses declare that they saw the plates and the engravings; that they heard a voice say that the translation was correct, and that they were commanded to bear record of it. Now, let us suppose that they have made these statements under oath in court, before an American, impartial jury, as witnesses for the defense in a case, involving, in some way, property rights, for instance. What facts or circumstances would an intelligent jury consider in determining the credibility of their testimony? Judge Charles H. Hart answers that question as follows:<sup>5</sup>

"What are jurors instructed to do when they are considering the weight to be attached to testimony? \* \* \* they are charged that they may consider the demeanor of the witness, his

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<sup>4</sup>*Mill. Star*, Vol. 8, pp. 124, 128, 137.

<sup>5</sup>*Conference Report*, April 6, 1920, p. 141.

means of information, the opportunities he has had for knowing the truth of which he testifies; the interest, if any, which he has in the case; his intelligence; and from all the circumstances appearing upon the trial, determine what credence should be given to his testimony, and to give weight accordingly."

A jury that should follow such instructions as those here indicated, would find, unquestionably, that these witnesses were responsible, intelligent men, having a standing in the communities in which they lived; that their word was as good in business dealings as that of any other citizen with an irreproachable character, and that they gave their testimony at a time when to do so was to risk all worldly prospects, and life itself, instead of expecting any advantages from a worldly point of view. The jury would, therefore, be bound to accept their testimony, by the very rules by which all testimony is tested.

*The Eight Witnesses.* The eight witnesses, whose names have been given in a previous paragraph, testify that the Prophet Joseph showed them the plates, and that they handled as many of the leaves as he had translated, and saw the engravings thereon.

According to the biography of Joseph by Lucy Smith, his mother, it appears that after the three witnesses had seen the plates, Joseph, Oliver Cowdery, and some of the Whitmers<sup>6</sup> came to visit Joseph's parents at Manchester. They were about to make arrangements for the printing of the Book of Mormon at the near-by town of Palmyra. Soon after their

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<sup>6</sup>Hiram Page, the brother-in-law of the Whitmer boys, was reasonably one of the Whitmers, and was not specially mentioned by Mrs. Lucy Smith.



arrival, the men, together with Joseph Smith, Sr., Samuel and Hyrum Smith, retired to a place where the Smith family often met for prayer. The Spirit had, it seems, indicated to the prophet that the plates would be brought to this place by "one of the ancient Nephites." And here the plates were shown to the eight witnesses.

The character of these men was irreproachable, barring human weaknesses. They had a standing among business men and in the communities generally in which they lived. They were good mechanics, or successful farmers and stock raisers. Jacob Whitmer became a prominent lawyer and mayor of the city of Richmond, Mo. Hiram Page was a medical student. The testimony of any of these men would of necessity have been accepted in any American court.

*No Collusion.* When the Book of Mormon first appeared, some superficial critics endeavored to account for its existence by assuming that Joseph Smith, the witnesses, Sidney Rigdon, and others, had entered into a conspiracy to foist a literary fraud upon the world. But this theory does not satisfy—it never did—the serious thinker.

Judge Hart, in the conference sermon just quoted, read what an eminent jurist has to say on the question of conspiracy to deceive, as follows:

"Where several persons conspire to commit perjury, there must be concert; they must first be persons so depraved that they are willing to join in the commission of high crime and so lost to all sense of shame as to be willing to confess their infamy one to another; they must likewise agree not only upon the

main body of their story, but upon its details and upon the order in which they occurred, and if, while they are undergoing the ordeal of cross-examination, defects in their story are exposed, they will not dare to change it, for if they do, they will run the risk of being contradicted by their associates, and if they adhere to it, they know they will incur the hazard of detection together with all its dangerous consequences."

In the light of these self-evident truths the theory of conspiracy is seen to be untenable.

Dr. Prideaux, in his *Letter to the Deists*<sup>7</sup> in defense of the Bible, discusses the question from a theological point of view, and argues:

"There never was an imposture in the world that had not the following characteristics: (1) It must always have for its end some *carnal interest*. (2) It can have none but *wicked men* for its authors. (3) Both of these must necessarily appear in the very contexture of the imposture itself. (4) It can never be so framed that it will not contain some *palpable falsities*, which will discover the falsity of all the rest. (5) Wherever it is first propagated, it must be done by craft and fraud. (6) When entrusted to many persons it can not be long concealed."

By this test the Book of Mormon can, no more than the Bible, be the product of imposture.

*Not Hallucination.* But, is it not possible that both the prophet and the witnesses were mistaken?

No!

In the first place, according to their testimony, they *saw* and also *handled* the plates; they not only saw the angel, but they also *heard* his voice. On this testimony there could have been no hallucination. Orson Pratt's argument on that point is:

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<sup>7</sup>Quoted by Dr. Clarke, Com. Vol. 1, p. 394.

"It would be impossible for four men to be together and all of them deceived in seeing an angel descend from heaven, and in regard to the brightness of his countenance and the glory of his person, hearing his voice and seeing him lay his hands upon one of them, namely David Whitmer, and speaking these words, 'Blessed be the Lord and they who keep his commandments.' \* \* \* If it were to be maintained that in their case it was hallucination of the brain, \* \* \* then with the same propriety it might be asserted that all other men, in every age, who profess to have seen angels, were deceived." *Jour. of Dis.*, Vol. 4, p. 158.

In the second place,—and this argument will appeal to all who believe in the promises of God regarding prayer—these men were earnestly praying to God for light and guidance. They were converted in answer to prayer. Would God deceive them? Does our heavenly Father ever give his children a stone, when they ask for bread?

*The Witnesses Never Denied the Truth of Their Testimony.* It is well known that some of the witnesses were not always faithful to the Church or loyal to the Prophet Joseph. Did they not repudiate their first testimony?

No, never!

The fact is, that none of them ever denied that Joseph was an inspired messenger from God when he received and translated the plates.

*Oliver Cowdery's Testimony.* Oliver Cowdery was severed from the Church in 1838. While outside the Church, he was practicing law in Michigan. At that time:

"A gentleman in Michigan said to him, when he was pleading a case, Mr. Cowdery, I see your name attached to this book."

<sup>s</sup>The Book of Mormon.

If you believe it to be true why are you in Michigan?' The gentleman read the names of the witnesses, and said, 'Mr. Cowdery, do you believe this book?'

"'No sir,' replied Oliver Cowdery.

"'That is very well, but your name is attached to it, and you say here that you saw an angel and the plates from which this book is said to have been translated, and now you say that you do not believe it; which time were you right?'

"Mr. Cowdery replied, 'There is my name attached to that book, and what I have there said that I saw, I know that I saw, and belief has nothing to do with it, for knowledge has swallowed up the belief I had in the work, since I know it is true.'"<sup>9</sup>

*Another Testimony by Cowdery.* Before a special conference at Kanesville, Oct. 21, 1848, where Oliver Cowdery applied for re-instatement in the Church, after an absence of about ten years, he said, in part:

"I beheld with my eyes and handled with my hands the gold plates from which it was translated. I also saw with my eyes and handled with my hands the holy interpreters. That book is true. Sidney Rigdon did not write it. Mr. Spaulding did not write it. I wrote it myself, as it fell from the lips of the Prophet."

This was, we may say, Oliver Cowdery's last testimony, his Farewell Address, to the Saints and the world, for on March 3, 1850, he passed away in peace, at Richmond, Mo., in the home of the Whitmers.<sup>10</sup>

*Last Testimonies of Martin Harris.* Martin

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<sup>9</sup>Brigham Young, *Jour. of Dis.*, Vol. 2, p. 258. Judge C. M. Nielsen, of Salt Lake City, while laboring as a missionary in Michigan, met a gentleman who was present in the court room when this incident happened, and he related it to Elder Nielsen substantially as President Young told it.

<sup>10</sup>Joseph Fielding Smith's *Essentials of Church History*, p. 490.

Harris passed the last five years of his earthly career at Clarkston, Cache Co., Utah. While he lived there, visitors came from far and near to see and hear him, and he was never happier than when he had an opportunity to bear his testimony.

Among his visitors was Elder Ole Jensen, then a resident of Clarkston, but later of Fairview, Wyoming. One day in the month of July, 1875, he and others heard the venerable witness relate his wonderful story. After having stated the circumstances attending the appearance of the angel with the plates, he said:

"The angel stood before me and said, 'Look!' When I gazed upon him, I fell to the earth, but I rose to my feet again and saw the angel turn the golden leaves over and over, and I said, 'That is enough, my Lord and my God.' Then I heard the voice of God say, 'The book translated from those plates is true and translated correctly'."

Martin Harris added solemnly:

"As sure as you are standing here and see me, just as sure did I see the angel with the gold plates in his hand as he showed them to me. I have promised that I will bear witness of this both here and hereafter."

In a letter to President George A. Smith, dated July 9, 1875, the day before the death of Martin Harris, the writer, Martin Harris, Jr., says of his father:

"He was taken ill a week ago yesterday with some kind of a stroke. \* \* \* He has continued to talk about and testify to the truth of the Book of Mormon, and was in his happiest mood when he could get somebody to listen to his testimony.

\* \* \* The last audible words he has spoken were something about the three witnesses of the Book of Mormon."

Among those who heard Martin Harris bear his testimony was Elder William Waddoups, second counselor in the Benson Stake Presidency. He was introduced to Martin Harris in Salt Lake City. To him Harris said:

"Young man, I had the privilege of being with the Prophet Joseph Smith, and with these eyes of mine, (pointing to his eyes) I saw the angel of the Lord, and I saw the plates and the urim and thummim and the sword of Laban, and with these ears (pointing to his ears), I heard the voice of the angel, and with these hands (holding out his hands), I handled the plates containing the record of the Book of Mormon, and I assisted the prophet in the translation thereof. I bear witness that this testimony is true."<sup>11</sup>

*Testimony of David Whitmer.* David Whitmer, in 1881, as reported in the *Richmond Conservator*, of March 25, that year, made this statement:

"Those who know me best know well that I have always adhered to that testimony. And that no man may be misled or doubt my present views in regard to the same, I do again affirm the truth of all my statements as then made and published."

\* \* \* \*

"In the spirit of Christ, who hath said, 'Follow thou me, for I am the Life, the Light, and the Way,' I submit this statement to the world; God in whom I trust being my judge as to the sincerity of my motives and the faith and hope that is in me of eternal life."

On Sept. 7, 1878, David Whitmer, in the pres-

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<sup>11</sup>See *The Improvement Era*, Vol. 26, Part 2, p. 980.



ence of Elder Joseph F. Smith, Elder Orson Pratt, and a number of other persons, including his eldest son, a grandson, and a son, Jacob Whitmer, bore this testimony:

"He (the angel) stood before us. Our testimony, as recorded in the Book of Mormon, is strictly and absolutely true."

In 1886, David Whitmer said to Elder Edward Stevenson:

"As sure as the sun shines and I live, just so sure did the angel appear unto me and Joseph Smith and I heard his voice and did see the angel standing before us."<sup>12</sup>

*Elder James H. Moyle's Interview.* On April 24, 1927, the author had the privilege of listening to Elder James H. Moyle speaking in 12-13th Ward about an interview he had with David Whitmer. Elder Moyle was then a young law student. He went to Richmond, for the express purpose of hearing what the gentleman had to say in regard to his testimony. He found David Whitmer a kind gentleman, well thought of in the community. David Whitmer reiterated to Elder Moyle what he had stated on many occasions, that his testimony is true. He and Oliver Cowdery, in company with Joseph Smith saw the plates as described. The angel stood before them and exhibited the plates. There was no supernatural background to the vision. The air appeared a little hazy, but the angel was clearly seen, and so were the plates. There was, he said, a fallen tree be-

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<sup>12</sup>Letter by Edward Stevenson to Pres. Daniel H. Wells, dated Feb. 16. 1886.

tween them and the heavenly messenger. Martin Harris had left his companions and was engaged in prayer at a little distance from the rest.

*His Last Testimony.* David Whitmer passed away Jan. 25, 1888. The day following, the Richmond *Democrat* published, in its obituary, the following interesting details:

"On the evening of Sunday, Jan. 22, at 5:30, Mr. Whitmer called his family and a number of friends to his bed side, and to them delivered his dying testimony. Addressing his attending physician, he said, 'Dr. Buchanan, I want you to say whether or not I am in my right mind.' The doctor answered, 'Yes, you are in your right mind, for I have just had a conversation with you.' He then directed his words to all who surrounded him, saying:

" 'Now, you must all be faithful in Christ. I want to say to you all that the Bible and the Record of the Nephites [The Book of Mormon] are true, so you can say that you have heard me bear my testimony on my death bed \* \* \* My trust is in Christ for ever, worlds without end. Amen'."<sup>13</sup>

*The Eight Witnesses Never Retracted.* The eight witnesses, as well as the three, maintained their testimonies to the last. Joseph Smith, Sr., who was the first to receive the message of his chosen son as from God, passed away Sept. 18, 1840, after having endured faithfully all trials and hardships for the sake of the gospel. He was, at the time of his death, the Patriarch to the Church.

Hyrum Smith sealed his faithful testimony with his blood, June 27, 1844, the day of the martyrdom of the prophet, his brother, and the two, united in life, were not separated in death.

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<sup>13</sup>*Mill. Star*, Vol. 50, p. 139.

In December, 1839, the Patriarch wrote: "I had been abused and thrust into a dungeon, and confined for months on account of my faith and the testimony of Jesus Christ. However, I thank God that I felt a determination to die, rather than deny the things which my eyes had seen, which my hands had handled, and which I had borne testimony to, wherever my lot had been cast; and I can assure my beloved brethren that I was enabled to bear as strong a testimony, when nothing but death presented itself, as ever I did in my life." (*Times and Seasons*, Vol. 1, p. 23.)

Samuel Smith also passed away in 1844, faithful to the last.

Of the Whitmers, Christian died in 1835, and Peter, Jr., in 1836, both in full fellowship with the Church. Jacob Whitmer and John Whitmer were separated from the Church in 1838, but neither retracted his testimony at any time. The latter died forty years later at Far West, maintaining to the last the truth of his testimony.

Hiram Page was one of the prominent men of the Church, who fell by the wayside in 1838. In the early days of the work he sought to obtain revelations by means of a "seer stone," and even Oliver Cowdery, as well as others, came very near being deceived by him. The error was corrected by revelation.<sup>14</sup> But, it seems that, in the case of Hiram Page, the spirit of apostasy prevailed. But he never denied what he had testified to. He died in 1852, rejoicing that he had been privileged to see the plates of the Book of Mormon.

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<sup>14</sup>*Doc. and Cov. Sec. 28: 11-14.*

*Importance of this Testimony.* Our Lord himself emphasizes the importance of testimony, when he says that "in the mouth of two or three witnesses every word may be established" (Matt. 18:16), and Paul, in his letter to the Hebrews (10:28) says: "He that despised Moses' law died without mercy under two or three witnesses." It appears from what has been related in this chapter that if ever a cause can be established by the testimony of witnesses, the Book of Mormon must be accepted for what it claims to be—a message from former ages to the present generation, divinely inspired, preserved and brought forth, for the salvation of men.

*The Real Objection.* Some refuse to believe in anything miraculous, and especially the appearance of angels, because they have never seen any. They refuse to believe that there can be any tangible connection between the world of spirit and matter, because *they* have not come in conscious contact with the former.

But that is not good reasoning. Who has ever seen an atom, or an electron? And yet, scientists are now talking about their construction, their size, and their weight or density. They tell us of the simple construction of a hydrogen atom, as compared to an atom of some other substance. People do not doubt or deny such representations. They accept them on authoritative testimony. Why should anyone take a different course, when the question is of a spiritual world? We can not be too careful how we accept the statements of deceivers. But it is just as import-

ant not to reject the testimony of true witnesses. In either case we are in error.

There is after all no unbridgeable gulf between spirit and matter. In fact, "All spirit is matter, but it is more fine and pure, and can only be discerned by purer eyes."<sup>15</sup> President Brigham Young tells us<sup>16</sup> that the spirit world is incorporated within this celestial system. It cannot, he says, ordinarily be seen by our natural eyes, but if God should touch our eyes, which is equivalent to saying that if our vision should by some divine means be enlarged sufficiently, then we should be able to see spirits as plainly as we see each other.

There is nothing improbable in this. For, just as there are light waves beyond our range of vision, and sound waves which we do not ordinarily hear, so there must be matter, or spirit, beyond that which we generally recognize as such, since there are natural phenomena that cannot otherwise be accounted for. It is just as easy to believe in a spiritual world as it is to assume the existence of the ether of space, as a medium in which everything lives, moves, and has its being; and much more satisfactory.

*Where is the Spirit World?* On this question President Brigham Young has this to say:

"Spirits, when they leave the bodies, do not pass out of the organization of this earth on which we live."

\* \* \* \*

'Where is the spirit world? It is right here. Do the good and evil spirits go together? Yes, they do. \* \* \* Do they

<sup>15</sup>*Doc. and Cov.* 131: 7.

<sup>16</sup>*Jour. of Dis.*, Vol. 3, p. 368.

go to the sun? No. Do they go beyond the boundaries of this organized earth? No, they do not. They are brought forth upon this earth, for the express purpose of inhabiting it to all eternity. Where else are you going? Nowhere else, only as you are permitted." (*Jour. of Dis.*, Vol. 3, p. 368.)<sup>17</sup>

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<sup>17</sup>After the previous pages had been set in type, the author had the pleasure of receiving a communication on David Whitmer by Hon. James H. Moyle, former Assistant U. S. Treasurer, in which he says in part:

I visited David Whitmer early in July, 1885, at his home. In our conversation he said that he had not left the Church; that he believed as firmly as ever that Joseph Smith was a true Prophet of God; that the revelations he published to the world down to 1835, were of God, that he believed implicitly in the first principles of the Gospel and he said had always adhered to them.

I said to him, that like my mother, I was born in the Church; that my father had joined it in his early teens; that I had grown up altogether in that atmosphere and probably inherited my belief in the Book of Mormon; that I had just graduated from college and was on my way home to commence life's duties, as he was approaching the time when he would give them up; that I did not want to be in the dark on a subject of such vital importance; that if there was any delusion or deception in the matter, I wanted to know it; that I had gone very much out of my way to see him, in order to get the truth first-handed, and earnestly importuned him to tell me the whole truth and not allow me to go through life in ignorance, which he could dispel.

He was frank and unreserved in saying that his testimony as published was true; that he did see and handle the plates from which the Book of Mormon was translated and that he saw the angel and heard him say that they were translated correctly.

In reply to my questions, he said that they were in the timber or forest, that a fallen log was lying between them and the Angel and nothing else; the Angel who visited them and the witnesses were clearly visible; that they were surrounded by an unusual atmosphere.



*The contemporary nations on the eastern continent—Egypt, Chaldea, and Babylonia—were insignificant when compared with the vast extent of territory held and filled by the Jaredites; they were the sole rulers of the whole western hemisphere, and possibly the originals, whence arose the stories of the greatness and grandeur of the fabled Atlantis; for we have no account in the sacred records that God shut them off from the knowledge of the rest of mankind when he planted them in America, as he afterwards did the Nephites; and later research has shown that geographical knowledge of the ancients was much greater in the earlier ages than at the time of the Savior.—George Reynolds.*

## CHAPTER FOUR

### JAREDITES

ACCORDING to the Book of Mormon, a colony, now known as Jaredites (Moroni 9:23), some time shortly after the attempt to build the famous Tower of Babel, came to America from the region occupied by the tower builders.

Very little is known about these colonists and their descendants, but we may suppose that their migration was part of a general movement in all directions, which took place at that time, from the land of Shinar, afterwards called Chaldea.

*A General Migration from Babylon.* That such a general migratory movement actually took place can hardly be doubted. Josephus, who drew information from both Hebrew and Greek sources, says:

“After this they were dispersed abroad, on account of their languages, and went out by colonies everywhere, and each colony took possession of that land which they lit upon and unto which God led them; so that the whole continent was filled with them, both the inland and the maritime countries. There were some, also, who passed over the sea in ships and inhabited the islands.”<sup>1</sup>

In a much more recent work we read:<sup>2</sup>

“All history demonstrates that from that central focus (Babylon) nations were propelled over the globe with an extraordinary degree of energy and geographical enterprise.”

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<sup>1</sup>Antiquities of the Jews, Book 1, Chapt. 5.

<sup>2</sup>Schoolcraft *Hist. and Statist. Information*, Vol. 1, p. 14; Philadelphia, 1852.

A Chinese tradition is mentioned by Dr. Fisher, of Yale, thus:

"The nucleus of the Chinese nation is thought to have been a band of immigrants, who are supposed by some to have started from the region southeast of the Caspian Sea, and to have crossed the headwaters of the Oxus. They followed the course of the Hoang Ho, or Yellow, river, having entered the country of their adoption from the northwest, and they planted themselves in the present province of Shan-se." (*Improvement Era*, Feb., 1927, p. 314.)

It is not impossible that others of the Jaredite race followed the pioneers of the Book of Ether, and remained at the sea shore, laying the foundation of the Chinese empire. The annual pilgrimage of Chinese to the top of their sacred mount just at the point of the peninsula of Shantung confirms this supposition.

*Date of the Jaredite Migration.* According to the chronology of Bishop Usher, which appears in English versions of the Bible, the building of the Tower was undertaken about 2,200 B. C. Dr. Joseph Angus, in his *Bible Handbook*, suggests 2,247. According to Babylonian tradition the City of Babel was founded about the year 2,230 B. C. But as early as 2,000 B. C., there were in the Babylonian library clay tablets, now preserved in the British Museum, containing the story of the Tower-building. It must have been ancient history already at that time. Everything considered, the great dispersion can hardly have taken place much later than 2,500 B. C.

*Location of the Tower.* Near a place called Hillah on the east bank of the Euphrates, there is a

splendid ruin, known as *Birs Nimrud*, standing like a watch-tower on a vast plain. It is in the shape of a pyramid and is 150 feet high. On its top there is a solid mass of vitrified bricks. From inscriptions Sir Henry Rawlinson found its name to be, *The Temple of the Seven Planets*.<sup>3</sup> This ruin has been supposed to be what is left of the Tower of Babel.

*The Jaredites at Moriancumer.* According to the Book of Ether<sup>4</sup> the Jaredites began their journey by going northward into the Valley of Nimrod. In the course of their journey from this valley, they crossed many waters,—lakes and rivers—and eventually they came to “that great sea which divideth the lands,” and there they pitched their tents and called the place Moriancumer (Ether 2:13)—probably after the brother of Jared, who was the head of the little colony. Here they remained for four years.

*Jaredite Civilization.* The Jaredites were far from being savages, or even barbarians, as those terms are used by modern writers. They were agriculturists familiar with “seeds of every kind” (Ether 2:3), and they also had “flocks of every kind” (Ether 2:1.) They were hunters and trappers and bee-keepers,<sup>5</sup> and they understood how to utilize the food supply in the rivers and lakes, for, as part of their equipment for the journey into the wilderness “where there never had man been,” they made a vessel “in which they did carry with them the fish of the waters.” (Ether 2:2.) All this indicates a civilization farther advanced than

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<sup>3</sup>*Assyrian Discoveries*, p. 59.

<sup>4</sup>Ether 1:42; 2:1.

<sup>5</sup>Their name for honey bee was *deseret*, a word which seems to have survived to our day in the Arabian *aseleth*, which also means “honey.”

we generally give the people of the so-called stone age credit for. A people cultivating the soil, taking care of flocks, keeping bees, hunting and fishing and constructing boats (Ether 2:6) must have known a great variety of industries.<sup>6</sup>

But, as a further evidence of the high intellectual and spiritual level attained by the Jaredites, their records tell us that they had revelations of the most exalting truths concerning God and man (Ether 3: 15-20) which presupposes a high degree of intellectual and spiritual advancement.

*Building Barges.* At Moriancumer the Jaredites constructed eight barges, or vessels, in which they crossed the ocean. (Ether 2:16-21.)

Let us note one remarkable circumstance connected with the building of these vessels. When they were completed, the question of illumination presented itself. The barges had no windows, and the travelers were not permitted to make a fire. The brother of Jared, consequently, prompted by the most sublime, childlike faith, presented the difficulty before the Lord. But, the divine Architect, instead of giving his faithful servant direct instructions on the matter, referred the question back to him: "What will ye that I shall do?" The ingenuity of the brother of Jared thus being put to the test, this great leader of men went up on a mountain, and there he did "molten" out of a rock sixteen small stones, clear

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<sup>6</sup>According to Berosus it was the "fish god" Oannes, who brought civilization to the Chaldeans out of the sea; which in modern language simply means that the discovery of the vast food resources of the sea was a long step forward on the high road of progress. Fish, and especially shell fish, was very abundant in the early ages, which is evident in the numerous shell heaps that are found both in the Old and the New world.

and transparent. These he presented before the Lord, and asked him to make them luminous. God did so. He touched them with his finger, and they became light-bearers.<sup>7</sup>

*Settlements in the Land of Promise.* The first country settled in the Land of Promise was called Moron.<sup>8</sup> Where that country was, we know not, except that it was near the land which was called *Desolation*, by the Nephites. (Ether 7:6.) From this center the Jaredites spread out in different directions, and became so numerous that there was no greater nation "upon all the face of the earth," according to the word of the Lord. (Ether 8:2.)

Orson Pratt was of the opinion that "the [Jaredite] colony, \* \* \* landed on the western coast of Mexico, and extended their settlements over all the North American portion of the continent, where they dwelt until about six centuries before Christ, when, because of wickedness they were all destroyed." (*Mill. Star*, Vol. 38, p. 693.)

Very early in their history, the people made Orihah, the youngest son of Jared, their "king." He

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<sup>7</sup>It should be noted here, that some scholars are of the opinion that the "window" which God commanded Noah to make for the ark, was just such a luminous stone. The word in the original is *tsohar*, which is said to mean something "bright," or "clear," and Jonathan Ben Uzziel understands it to mean a precious luminous stone, which Noah, by divine command, took from a certain river and carried into the ark. If this is correct, the brother of Jared merely asked that the Lord would do for him what he had done for that famous ancestor of the race.

<sup>8</sup>This name is in all probability akin to the name *Meron* (Josh. 12:20), now known as *Marun*. It may also be akin to *Maran* (Cor. 16:22), where it means "Our Lord." In passing it may be observed that "*Maranatha*," should be written "*Marana tha*," and be rendered, "Come, O our Lord." For it is, no doubt, the same expression which we find in the Rev. 22:20: "Come, Lord."



walked humbly before the Lord, exercised his judicial functions in righteousness, and lived a happy domestic life, being the father of thirty-one children, twenty-three of whom were sons.

Omer, the fourth successor of Jared, had a rebellious son, whom he had named Jared, and who left the country of Moron and established himself in the land of *Heth*. (Ether 8:2.)

Omer, being warned in a dream to leave his country because of the secret combinations, "traveled many days and came over and passed by the hill of Shim, and came over by the place where the Nephites were destroyed, and from thence eastward, and came to a place which was called *Ablom*" (Ether 9:3), possibly after Abel. Here, Omer was joined, later, by Nimrah and his followers.

During a season of drought and famine, in the days of Heth, the eighth from Jared, many of the Jaredites fled "towards the land southward, which was called by the Nephites Zarahemlah," and many perished, being attacked by poisonous serpents; nevertheless, "there were some who fled into the land southward." (Ether 9:30-33.) These were separated from the rest of the people, for the "Lord caused the serpents \* \* \* that they should hedge the way that the people could not pass." (Ether 9:33.)

Although the history of the Jaredites in the Book of Ether is merely a faint outline, it makes it clear that, while Moron was the center of interest to the historian, the people had spread from there in various directions. (Ether 6:18.)

The first king of Moron was Orihah, the son of Jared.<sup>9</sup>

Shule was one of the great rulers of the Jaredites. His reign was exceedingly stormy, with wars and rebellions, and he fought with varying success, until he had overcome his enemies and given his people peace. He was a righteous judge and a wise law-giver, as well as a mighty warrior. But the spirit of prophecy had departed from the high office he held, and, consequently, when the Lord had a message to be delivered, he raised up somebody from the people to deliver it. (Eth. 7:23.)

The success of Shule as a warrior is attributed to his superior arms. The historian notes: "Wherefore, he came to the hill Ephraim, and he did molten out of the hill, and made swords out of steel for those whom he had drawn with him." (Eth. 7:9.)

*Steel!* The Jaredites, in all probability, did not know iron in the particular form which we call "steel," but from the earliest days of history the people had a metal which in the Old Testament Hebrew

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<sup>9</sup>The following list of rulers is given in the Book of Ether:

Orihah	Morianton	Coriantum
Kib	Kim	Com
Shule	Levi	Shiblon
Omer	Corom	Seth
Emer	Kish	Ahah
Coriantum	Lib	Ethem
Com	Hearthom	Moron
Heth	Heth	Coriantor
Shez	Aaron	Ether, the prophet
Riplakish	Amnigaddah	

The last ruler, the contemporary of Ether, the prophet, was Coriantumr. (Ether 12:1.)

is called *nechushab* and *nechusbet*, and which our Bible translators have rendered "steel" in four places, and "brass" twice. In Gen. 4:22 we read that Tubalcain, a descendant of Cain, was an expert in "brass" (*nechushah*), and Job says of this metal that it is "molten" out of the stone, using an expression almost identical with that of Ether. In 2 Sam. 32:35, Job 20:24, Ps. 18:34 and Jer. 15:12 the same word has been rendered "steel." It means, in fact, neither. According to Gesenius it means copper, "mostly as hardened and tempered in the manner of steel and used for arms and other cutting instruments." That was the kind of "steel" that Tubalcain converted into implements, and may also have been the kind that Shule used in making swords.<sup>10</sup>

The question of as to what extent hardened metal tools were used among the ancient Americans is not settled by scientists. Mr. Earl H. Morris, who has spent many years in archaeological research in New Mexico and Southern Colorado, in a letter to the author, dated Aztec, N. M., Dec. 27, 1920, kindly answers an inquiry thus:

"I have found but three examples of worked metal. These were small sub-spherical copper hawk bells such as were in common use among certain Old Mexican tribes in pre-Columbian periods. These bells undoubtedly were brought by trade together with parrot and macaw feathers from the distant south. Objects of iron, hammered or cast, have not been found in

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<sup>10</sup>This narrative takes us back to the beginning of the bronze age. How far back the use of iron can be traced in this country is another question. J. W. Foster says that in shell heaps at Grand Lake on the Teche have been found "unique specimens of axes of hematite iron ore," and that they were found in mounds covered with soil in which large oaks were growing and had been growing for centuries.—*Prehist. Races of the United States*, p. 159.

any ruins upon our continent. The aborigines of the area in which I have worked used hematite and similar oxides of iron for ornaments and for pigments. In the manufacture of the former, the natural pebble was reduced to the desired form by abrasion, a gritty sandstone being the usual abrading implement employed.

"I recall that two or three copper beads were also found in the great ruin at this place—Axtec, N. Mex."

On the other hand, Mr. A. Hyatt Verrill, who is connected with the Museum of the American Indian, Heye Foundation, New York, and who has discovered remarkable ruins in Panama, reports in an article in *World's Work* for January, 1927, that he is convinced that the people who built there, as well as many other prehistoric races, possessed iron or steel tools. How, he asks, can one explain the evidence of tool marks on much of the stone work? Not the irregular indentations which have been, and very likely were, made by pecking with a stone hammer, but clearly cut, delicate lines and chisel marks?

He further says:

"Indeed, less than two years ago, I was scoffed at for suggesting that an entirely new and unknown culture of great antiquity had existed in Panama, but we now have undeniable proofs of the fact. Moreover, at a depth of five and one-half feet below the surface, at the temple site, among broken pottery and embedded in charcoal, I found a steel or hardened iron implement. The greater portion is almost completely destroyed by corrosion, but the chisel-shaped end is in good condition. It is so hard that it is scarcely touched by a file and will scratch glass, and with such an implement it would be a simple matter to cut and carve the hardest stone."

We can, it seems to me, safely accept the state-

ments in the Book of Mormon on this subject and wait for further scientific discoveries.

*Coriantumr.* The last king of Moron was Coriantumr. In his day the country was the scene of incessant warfare. It was invaded by Shared, by Gilead, a brother of Shared; by Lib, and by Shiz, his brother, in succession, and so fierce were the conflicts during these invasions that two million men and many women and children perished. (Eth. 15:2.) Coriantumr, appalled at the loss of life, made overtures for peace, but in vain. The opposing armies then took up strong positions near the hill Ramah. For four years Coriantumr and Shiz prepared themselves for a decisive battle. Each gathered together his followers, "that they might get all who were upon the face of the land, and that they might receive all the strength which it was possible that they could receive." (Eth. 15:14.) Even women and children were conscripted (v. 15), as in our world war (1914-19.) The outcome of that battle was that both armies were annihilated. (Eth. 15:15-32.) Shiz was slain. Coriantumr escaped and eventually reached the country of Zarahemla. (Omni 21.)

*All Jaredites not Slain.* The general understanding, I believe, is that the entire Jaredite race was exterminated in this sanguinary battle, with the exception of Coriantumr. It is, of course, possible that the narrative is to be so understood, but the probability is that the prophet only refers to the annihilation of the two armies and the end of the monarchical form of government.

At the time of the battle of Ramah there must

have been probably millions of Jaredites in this hemisphere; that is evident from the fact that two million souls had perished four years before that battle. But it would be absurd to suppose that every Jaredite, man, woman, and child, old and young, sick, and cripples, as well as strong and well-formed individuals, were enlisted in the armies and encamped around the hill. It would, furthermore, be contrary to human experience to suppose that there were no desertions from the armies during the long and deadly encounters. It is much more probable that some escaped and, when missing, were counted as dead. Again, is it improbable that some of the wounded recovered and survived, without any record being made of their recovery? We know, from Ether 9:32, that some Jaredites escaped into the "Land Southward," during the famine in the days of King Heth, and they must also have become numerous, and, possibly, were not directly interested in the war between Shiz and Coriantumr.

It is very customary to speak of an entire nation when we mean only the more important part of it. We say, for instance, that the kingdom of Judah was carried away into captivity, when, as a matter of fact, only a small portion, though an important one, was transported to Babylon. Thus, in the first captivity, 598 B. C., the Babylonians carried away 3,023 souls, leaving the common people in their homes. Ten years later 832 captives, and in 584 B. C., 745 more were expatriated—4,600 in all;" or, if these figures give only the number of men, say 15,000, including

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"Flinders Petri, *Egypt and Israel*, p. 81.



women and children. In the same way we speak of the return of the captives, when, as a matter of fact, only half of them, 31,629, according to one estimate, and 42,360, according to another, left the land of captivity.<sup>12</sup>

Furthermore, it seems to me that some Indian traditions regarding the migration of their forefathers, some of their religious ideas, especially the place of the heavenly bodies and the serpents in their symbolism, and many linguistic peculiarities point to a Jaredite origin, which cannot be explained on the supposition that the entire race perished.

Destruction does not always mean extermination. We speak of the destruction of Jerusalem and of the Jews (1 Ne. 10:3), but they still exist. Compare 2 Ne. 25:9 where the Jews are said to have been destroyed "from generation to generation."

If we set Bishop Usher's chronology aside as too short,<sup>13</sup> and assume that the building of the Tower and the dispersion took place about 2,500 B. C., and if the battle of Ramah took place not long after the arrival of the Mulekites in America, the history of the Jaredites in the book of Ether covers a period of about nineteen centuries. During all that time the people built cities, cultivated the ground, engaged in arts, in-

<sup>12</sup>Ezra 2:6-65; Nehemiah 7:6-67.

<sup>13</sup>Short correctly observes that the authors of the Bible do not profess to give a complete chronology or even to furnish data for an infallible system. Their accounts are condensed. In their genealogies they leave out several generations, which can be seen if we compare the genealogy of our Lord as given in the Gospels with those of the Old Testament. Their purpose was not to give a complete list of descendants, but to prove descent through a certain line, and their condensed lists served that purpose only.—See Short's *North Americans of Antiquity*, p. 199.

dustries, and trade; they lived, loved, and died, until, because of moral degeneration, their governments were broken up and their countries made desolate, through famine, pestilence, and war.

*Jaredites Had Time to Increase.* Nineteen centuries may not be a long period in the history of the earth, but what a multitude of events are not crowded into 1900 years of human records! Or even much less time than that! Here is an illustration.

In 1865 one of the famous big trees in Calaveras county, Cal., was cut down. Edgar de la Rue calculated that it began to grow about 620 A. D. Then he went over history to see what had happened during the life time of that venerable tree. His article found its way into print, in the form of a dispatch dated Red Bluff, Cal., Feb. 4, 1922.

The tree was born about the time Mohammedanism began to take root, and, we may add, when papacy was established by the imperial decree of Emperor Phocas," in A. D. 607. It was 110 years old when the battle of Tours was fought. Figuratively speaking, the tree saw the introduction of Christianity in Scandinavia in 830; the beginning of the reign of Alfred the Great in England; the crusades; the signing of the Magna Charta in 1220; and the conquest of Wales in 1280. The tree was growing and developing

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<sup>14</sup>Boniface III was a deacon of the Roman church, who in 603 was sent to Constantinople by Gregory the Great as a legate (*apocrissarius*.) There he supported Phocas, a usurper of the throne of the vilest character, and in return, when Boniface had been elected pope, in 607, Phocas issued, at his request, a decree against Cyriacus, bishop of Constantinople, in which it was ordained that "the see of blessed Peter, the apostle, should be the head of all the churches," and that the title of "universal bishop" belonged exclusively to the bishop of Rome. And this was, evidently, the keystone in the arch of apostasy.

when Columbus discovered America, in 1492, and when Balboa, in 1520, first viewed the Pacific ocean. The tree was 1030 years old when Oliver Cromwell was made Protector, and had reached the age of 1,156 years when America's Declaration of Independence was signed, in 1776. It was, finally, 1,244 years old at the close of the Civil War, in 1865, when it was cut down. If to this age of a tree we add six or seven centuries for the history of the Jaredites, we can form an idea of the immensity and infinite diversity of the contents of that history, of which only a fraction, and that in mere outline, has been handed down to us.

We, of all people in the world, are interested in the descendants of Lehi. No other people appreciate so much the real worth of the Indian, or have absolute confidence in his final destiny.—Heber J. Grant, *Improvement Era*, for April, 1922.

## CHAPTER FIVE

### NEPHITES AND LAMANITES—MULEKITES

**A**BOUT the year 600 B. C., a prominent citizen of Jerusalem, Lehi, of the tribe of Manasseh, in obedience to a divine command, left his native city and went out into the barren, forbidding hills of Judea, to the south. He was accompanied by his wife, Sariah, their four sons, Laman, Lemuel, Sam, and Nephi, and their daughters. Later this little company was joined by Zoram, a servant of the ill-fated Laban, and by a citizen named Ishmael, a descendant of Ephraim,<sup>1</sup> and his household.

*Conditions in Jerusalem When Lehi Left.* The time of the departure of Lehi from Jerusalem was one of political and religious excitement in the Holy Land. The kingdom of Israel had fallen, and Josiah, king of Judah, had been slain at Megiddo, when attempting to resist an invasion by Pharaoh Necho,<sup>2</sup> who had undertaken a military expedition against the Assyrians. Babylonia was just beginning to aspire to the position of a world power, and there was rivalry between that country and Egypt. Palestine, situated between the two, was affected both by their political propaganda and their military enterprises. Two parties arose in Palestine. One favored the Babylonian aspirations; the other agitated for an alliance with Egypt. Eliakim, also called Jehojakim, king of Judah, was pro-Egyptian, as was his son and

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<sup>1</sup>George Reynolds, *Story of the Book of Mormon*, p. 26.

<sup>2</sup>2 Kings 23:29.

successor, Jehojakin. In the year 605, B. C., however, the Egyptian pharaoh was defeated at Carchemish, and in the year 596 Jehojakin was forced to surrender to the Babylonians, and he and many of the most prominent men in the kingdom were carried captive to Babylon.

The same year Zedekiah was placed on the throne at Jerusalem by the Babylonian conqueror. Had he remained loyal to the Eastern potentate, the history of Judah might have been different from what it is. But he broke faith with his protector and went over to the Egyptian party. This state of "rebellion," as the Babylonians regarded it, obtained for ten years, and then Nebuchadnezzar came with a mighty host and invested Jerusalem. Soon famine added horrors to the siege. After a year and a half the city was taken. Zedekiah sought to save himself by fleeing out of the country, but he was captured in the plains of Jericho and brought before the infuriated conqueror, at Riblah. His sons, all except Mulek, of whom more hereafter, were slain before his eyes. He, himself, in accordance with the barbarous usage of the time, was blinded and, in that condition, taken to Babylon in chains. (2 Kings 24:17; 25:7.)

*Prophetic Warnings not Heeded.* For a long time preceding this catastrophe, Jeremiah and other prophets warned the government against a pro-Egyptian policy. They told the rulers, in the name of the Lord, that if they relied on Egypt, Jerusalem would be destroyed. They knew this by the spirit of prophecy, and by the predictions of Isaiah concerning Babylon, given a hundred years earlier. But their



warnings were in vain. The Egyptian policy was adopted, and the prophets were ridiculed and persecuted. During the reign of Jehojakim, Jeremiah was threatened with death, when preaching to the people in the court of the temple (Jer. 26:8.) This threat was not carried out, but he was imprisoned instead (36:5) and could only commit his prophecies to writing (36:6-26), and in that form they were burnt in the palace of the king.

In the first year of the reign of King Zedekiah, Lehi added his warning voice to that of the other prophets, but the rulers "did mock him" and sought to take his life. Jeremiah was again cast into prison, where he remained until the city surrendered to Nebuchadnezzar. Lehi departed before the Chaldeans had surrounded Jerusalem and closed all avenues of escape. The fate of Jeremiah is known only by tradition. After the capture of Zedekiah, Nebuchadnezzar appointed Gedaliah governor of Judea. The pro-Egyptians, having learned nothing from the past failures of Egypt to render efficient aid when needed, continued their intrigues. Gedaliah and a number of Babylonian officials were assassinated by a fanatic whose name was Ishmael, whereupon the panic-stricken party leaders fled to Egypt and took with them, by force, Jeremiah and Baruch, his secretary, and, according to tradition, the prophet was, finally, murdered at Tahpanhes. The story of Lehi, after the fall of Jerusalem, is told in the Book of Mormon.

*Palestine and Egypt.* From what has already been said, it may be gathered that, at this time, there

was a lively intercourse between Palestine and Egypt; so much so, that educated men in both countries spoke, or understood, both Hebrew and Egyptian, just as men today speak French, Spanish, or German, in addition to English, or whatever their native tongue may be. Isaiah had predicted that a time would come, when there would be an altar to the Lord in the midst of Egypt, and a pillar at the border thereof to the Lord; also, that "five cities in the land of Egypt [should] speak the language of Canaan and swear to the Lord of Hosts" (Isa. 19:18, 19.) This was fulfilled at the time of Jeremiah and Lehi. There was then a great number of Jewish refugees in Egypt, at the border, where a strong fortress had been erected against the Asiatic invaders, and there was also a large colony at Syene, or Aswan, and between these two points Jews were scattered all over the country. At Syene they had a temple, or altar, as predicted by Isaiah. It is necessary to understand the political currents at this remote time, in order to realize the importance of the place which the Book of Mormon fills in the history of the world.

*The Journey of Lehi.* Lehi, at the head of his little company, began his long journey by traveling three days into the wilderness, and then camping in a valley by the Red Sea, which he called, after one of his sons, *Lemuel*. This may have been at the northern extremity of the Gulf of Akabah, near Eziongeber. In all probability he had, as yet, no definite plan, but relied for his itinerary on the voice of inspiration to direct him from time to time.

From the valley of Lemuel he traveled four

days, in a southerly or south-easterly direction, and then camped at a place which he called *Shazer*. Continuing in the same direction for "many days" and subsisting chiefly on such food as could be procured by the use of bows and arrows, slings and stones, he came to a place which he called *Nahom*. Here Ishmael died. As the word *nahom* means "consolation," or "comforter," it is not improbable that the camp was so named because of the comforting services undoubtedly held on that occasion. From Nahom the little company took an easterly course (I Ne. 17:1) and led a nomadic life for eight years (I Ne. 17:4) in the country they traversed. At the end of that time they arrived at the sea shore, and named the country *Bountiful*, because of the abundance of the good things of the earth which they found there, and which they must have appreciated after their long sojourn in the wilderness.

*In the Country of the Sabaeans.* The road traveled by Lehi from the Red Sea must have led through the country of the Sabæans, in the Arabian peninsula, whence the Queen of Sheba, or Saba, came to visit King Solomon in Jerusalem. (1 Kings 10:1-13.) The Sabæans were known of old as exporters of gold (Isa. 60:6), precious stones, and perfumes (Jer. 6:20.) But whether Lehi had any commercial or social dealings with them the record does not state.

*Another Long "Trek."* How many miles Lehi traveled to the sea coast we know not, but he must have covered a considerable distance in eight years.

Perhaps mention may be made here of a remarkable journey of which American history bears rec-

ord. In the year 1528, seven years after the conquest of Mexico by Cortes, Spanish sailors were ship-wrecked somewhere on the coast of eastern Texas. Most of them perished, some by famine and some at the hands of the natives. But four of them had the good fortune of finding friends. Their names were, Cabeza de Vaca, Dorantes, Castillo, and Estevanico, the latter a negro. These four were carried about in various directions in western Louisiana and eastern Texas. After many experiences, they met at some point west of the Sabine river in Texas. Through fortunate circumstances, they had acquired a reputation as "medicine men" and wielded quite an influence among the natives. Hoping to find the sea shore, they gradually made their way westward, crossing the Rio Pecos, near its junction with the Rio Grande. They then proceeded across Chihuahua and Sonora, and, in due time, reached the Gulf of California. Turning southward, they, finally, arrived in Culiacan, a Spanish settlement, in the year 1536, having made a journey of nearly 2,000 miles in eight years.

*In the Land of Bountiful.* In the Land of Bountiful, Nephi, guided by divine inspiration, constructed a ship large enough to accommodate the entire company, from 60 to 80 souls,<sup>3</sup> and to hold the necessary supplies. In this vessel they were "driven forth before the wind towards the Promised Land" (I Ne. 18:8), which they reached after a perilous and eventful voyage that lasted "many days." (I Ne. 18:23.)

<sup>3</sup>John Fiske. *The Discovery of America*, Vol. 2, p. 501.

<sup>4</sup>George Reynolds, *Story of the Book of Mormon*, p. 44.

*Other Long Voyages.* It would be erroneous to suppose that long voyages were unknown to the Hebrews at this time. Herodotus tells us that Phönician sailors circumnavigated Africa some time during the reign of Pharaoh Necho. They are supposed to have set sail at some Red Sea port and to have been more than two years in completing the voyage, having stopped at convenient places, to raise crops.<sup>5</sup> The story is, of course, doubted by some eminent critics, but it is accepted by others, and, on the whole, it is not safe to discredit the ancient historians without reasons; for they are often vindicated, as more light is shed on their age. We know that the Northern vikings, centuries ago, boldly coasted along the European shores and sailed the full length of the Mediterranean, to Palestine and up to what is now Constantinople. In ships, not more than 75 feet long and 16 feet wide, drawing less than four feet of water,<sup>6</sup> and propelled by oars or driven forth by the wind filling the sails, the Northmen went to the White Sea, to Iceland, Greenland, and to Vinland

<sup>5</sup>"Necho next fitted out some ships, in order to discover if Africa was circumnavigable; for which purpose he engaged the services of certain Phönician mariners; and he has the honor of having been the first to ascertain the peninsular form of the continent, about twenty-one centuries before Bartolomeo Diaz and Vasco da Gama." Rawlinson, *The History of Herodotus*, Vol. 2, p. 321; Appleton & Co., New York, 1893.

Mr. Rawlinson also observes: "We may infer, from Necho's ordering the Phönicians to come round by the 'Pillars of Hercules,' that the form of Africa was *already* known, and that this was not the first expedition which had gone round it."—*Ibid.*, Vol. 3, p. 28.

If this surmise is correct, the expedition of the pharaoh must have been planned for the purpose of ascertaining whether the stories concerning a voyage, or voyages, round Africa were based on facts.

<sup>6</sup>The dimensions here given are those of the viking ship found, some years ago, at Sandefjord, Norway, now to be seen in the museum, Oslo. There may have been larger vessels, but this was probably an average.

and Markland in America. It has even been claimed that evidences of early Scandinavian explorations in South America have been found, as may be seen in an article printed in *The Millennial Star*, Vol. 1, p. 101, the original of which appeared in *The Athenaeum*. We read:

“A highly interesting discovery has been announced by the Danish geologist, Dr. Lund, to the Northern Archaeological Society, as made by him, while excavating in the neighborhood of Bahia, in Brazil. This discovery began with the fragment of a flag-stone covered with engraved runic characters, but greatly injured. Having succeeded in deciphering several words, which he recognized as belonging to the Icelandic tongue, he extended his researches and soon came upon the foundations of houses in hewn stone, bearing a strong architectural resemblance to ruins existing in the northern parts of Norway, in Iceland, and Greenland. Thus encouraged, he went resolutely on, and, at length, after several days’ digging, found the Scandinavian god of thunder, Thor, with all his attributes—the hammer, gauntlets, and magic girdle. The Society has commissioned Mr. Rafn (who first established, in an authentic way, the existence of ancient relations between Iceland and Northern America, anterior to the discovery of that part of the world by Columbus), to report on the subject of Dr. Lund’s letter, and to publish his report, with a view to direct the attention of the learned to this very interesting discovery, which would seem to prove that the ancients of the North had not only extended their maritime voyages to Southern America, but even formed permanent establishments in that country.”

Whether this claim has been, or can be, established or not, is immaterial.

A voyage is said to have been made about 500 B. C., by Hanno, a Carthaginian. With sixty vessels carrying thousands of persons, Hanno sailed from Carthage along the Mediterranean coasts and through



the Strait of Gibraltar and southward along the coast of Africa. Here colonies were established.

A century later another Greek, Pytheas of Massilia, again sailed through the "Pillars of Hercules," as the Strait was called, and turned northward to find England. From this time (340 B. C.), England and Ireland appear upon the world map. Phœnician sailors during these centuries were exploring the Indian Ocean and extending the knowledge of the world toward the East.

We know that navigation was well developed in the early days of man, and we may safely regard the voyage of Lehi as one of the many great achievements of past ages.

Dr. Sven Hedin, the famous Swedish explorer, in an address in Salt Lake City in the summer of 1924, told of his discovery of the ruins of an ancient city in central Asia. He unearthed manuscripts, tools, pottery, carpets, money and various other requisites to a fairly high civilization. Some of the manuscripts discovered are the oldest paper records in the world, said Dr. Hedin, dating as far back as 105 A. D., and they reveal the highly organized system of government which existed at that time in China and her provinces. Writings upon the bamboo slabs, Roman earrings and beautifully colored carpets, bits of textile fabrics and pieces of glass, indicated commercial relations between the Roman realm and the interior of China at that early day. We are apt to think that former inhabitants of the earth did not know how to travel, because they had no railroads, autos, or flying machines. But they did travel, al-

though not as generally or extensively as we do, and they had more knowledge of the earth than we sometimes give them credit for.

*Where Lehi Landed.* Just where the colony of Lehi landed in America the sacred record does not state.<sup>7</sup> They did not, however, remain long at the place of landing. It is clear from I Ne. 18:24, 25, that, as soon as the colonists had raised a crop and obtained the necessary provisions, they continued their journey "in the wilderness," until they came to a part of the country where animals of various kinds roamed the hills and grazed in the forests, and they

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<sup>7</sup>In the library connected with the office of the Church Historian, Salt Lake City, there is a sheet of paper on which the statement is written that the landing was in 30 degrees south. That would be in Chile, about where the city of Coquimbo now is situated. The statement is in the handwriting of Frederick G. Williams, at one time counselor to the Prophet, and it is found on a sheet on which a revelation, Sec. 7 in the Doctrine and Covenants, also has been copied. That revelation was given in the year 1829. The presumption, therefore, is that the lines relating to the landing of Lehi were also penned at an early date, and certainly before the year 1837, when Frederick G. Williams was removed from his position as counselor. If this is correct, the statement of Williams would undoubtedly reflect the views of the Prophet Joseph on that question.

Orson Pratt held that view. In his *Remarkable Visions*, the first edition of which, I understand, was published in 1840, consequently some time before the martyrdom of the prophet, he says that Lehi "landed upon the western coast of South America," and in 1874, when he was the Church Historian, in an article written for an encyclopedia, he expressed the same thought more fully, stating that the landing took place, "as is believed, not far from the 30th degree south latitude." (See *Mill. Star*, Vol. 38, pp. 691-2.) The expression, "as is believed," I take to mean, "that Orson Pratt did not advance a theory of his own on this question, but stated what was held to be true among his associates, or some of them, as well as by himself.

Elder Franklin D. Richards expressed the same view in his *Ready References*, and Elder George Reynolds, in the *Story of the Book of Mormon*, p. 41, says Lehi landed "at a point where the city of Valparaiso, in Chile, now stands."

All this is evidence that must be weighed when the question of the landing place of Lehi is considered. It cannot be set aside by any amount of *a priori* reasoning

found "all manner of ore," and especially gold, silver, and copper.

The following from the *Times and Seasons* is important regarding the question of landing:

"From an extract from Stephens' 'Incidents of Travel in Central America,' it will be seen that the proof of the Nephites and Lamanites dwelling on this continent, according to the account in the Book of Mormon, is developing itself in a more satisfactory way than the most sanguine believer in that revelation could have anticipated. It certainly affords us gratification that the world of mankind does not enjoy, to give publicity to such important developments of the remains and ruins of those mighty people.

"When we read in the Book of Mormon that Jared and his brother came on to this continent from the confusion and scattering at the Tower, and lived here more than a thousand years, and covered the whole continent from sea to sea with towns and cities and that Lehi went down by the Red Sea to the great southern ocean, and crossed over to this land, *and landed a little south of the Isthmus of Darien*, and improved the country, according to the word of the Lord, as a branch of the house of Israel, and then read such a goodly traditionary account, as the one below, we cannot but think the Lord has a hand in bringing to pass his strange act, and proving the Book of Mormon true in the eyes of all the people. The extract below comes as near the real fact, as the four evangelists do to the crucifixion of Jesus. Surely, 'facts are stubborn things.' It will be, as it ever has been, the world will prove Joseph Smith a true prophet by circumstantial evidence, *in experimentis*, as they did Moses and Elijah. Now read Stephens' story:

"'According to Fuentes, the chronicler of the kingdom of Guatemala, the kings of Quiche and Cachiuel were descended from the Toltecan Indians, who, when they came into this country, found it already inhabited by people of different nations. According to the manuscripts of Don Juan Torres, the grandson of the last king of the Quiches, which was in the possession of the lieutenant general appointed by Pedro de Al-

varado, and which Fuentes says he obtained by means of Father Francis Vasques, the historian of the order of San Francisco, the Toltecs themselves descended from the house of Israel, who were released from the tyranny of Pharaoh, and after crossing the Red Sea, fell into idolatry. To avoid the reproofs of Moses, or from fear of his inflicting upon them some chastisement, they separated from him and his brethren, and under the guidance of Tanub, their chief, passed from one continent to the other, to a place which they called The Seven Caverns, a part of the kingdom of Mexico, where they founded the celebrated city of Tula'."—*Times and Seasons*, Sept. 15, 1842; Vol. 3, No. 22.

The italics in this extract are mine.

In the *Times and Seasons* (Nauvoo, Ill., Oct. 1, 1842) the following leading article is found:

"Since our 'Extract' was published from Mr. Stephens' 'Incidents of Travel,' we have found another important fact relating to the truth of the Book of Mormon. Central America, or Guatemala, is situated north of the Isthmus of Darien and once embraced several hundred miles of territory from north to south. The city of Zarahemla, burnt at the crucifixion of the Savior and rebuilt afterwards, stood upon this land as will be seen from the following words in the Book of Alma:—'And now it was only the distance of a day and a half's journey for a Nephite, on the line Bountiful and the land Desolation, from the east to the west sea; and thus the land of Nephi and the land of Zarahemla was nearly surrounded by water: there being a small neck of land between the land northward and the land southward.'

"It is certainly a good thing for the excellency and veracity of the divine authenticity of the Book of Mormon, that the ruins of Zarahemla have been found where the Nephites left them: and that a large stone with engravings upon it, as Mosiah said; and a 'large round stone, with the sides sculptured in hieroglyphics' as Mr. Stephens has published, is also among the left remembrances of the (to him) lost and unknown. We are not going to declare positively that the ruins of Quirigua

are those of Zarahemla, but when the land and the stones and the books tell the story so plain, we are of opinion that it would require more proof than the Jews could bring to prove that the disciples stole the body of Jesus from the tomb, to prove that the ruins of the city in question are not one of those referred to in the Book of Mormon."

Later on in the same article we read:

"It will not be a bad plan to compare Mr. Stephens' ruined cities with those in the Book of Mormon."

The Prophet Joseph was the editor of the paper at this time.

*Beasts in the Forest.* Nephi informs us: "There were beasts in the forests of every kind, both the cow and the ox, and the ass and the horse, and the goat and the wild goat, and all manner of wild animals."

This is one of the passages in the Book of Mormon, which has very generally been relied on by adverse critics to prove that the volume is but clumsy fiction. Even as painstaking an historian and keen reasoner as John Fiske pauses long enough in his masterly review of the story of the discovery of America,<sup>8</sup> to give vent to his sentiment in a cynical sneer at Nephi—"the veracious chronicler;" thereby justifying the doubtful compliment paid to himself, among others, by Dr. W. H. Holmes<sup>9</sup> in the following line: "The compilations of a Bancroft, a Winsor, or a Fiske, illumined as they are by exceptional genius, could not always rise above the vitiated records upon which they drew." But notwithstanding the cock-

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<sup>8</sup>*Discovery of America*, Vol. 1, p. 3.

<sup>9</sup>*Handbook of Aboriginal American Antiquities*, Part 1, p. 11.

sure criticism of the passage in the record of Nephi, I consider it one of the strong, irrefutable proofs of the authenticity of that book.

Let us remember that, when Lehi and those with him came to this side of the world, no matter where they landed, they saw here animals unlike any they had ever seen before, and yet bearing some resemblance to creatures familiar to them. If they landed in South America—and we may, for the time being, take that for granted for the sake of this argument—they saw, probably, the ancestor of the *llama*, an animal resembling the camel but smaller and without the hump. They saw the *alpaca*, an animal so closely related to the llama, that some have regarded the two as variations of the same species. Both bear a strong resemblance to sheep. The llama is about three feet high at the shoulder. It is not found wild any more.

They must have seen the *huanacu*, which some have classed as a variety of the llama, but which Dr. von Tschudi regards as an entirely different animal. The huanacus are about the same size as the llamas. They live in small herds and are very shy. They saw, probably, the *vicuña*, an animal somewhat smaller than the llama, being about two and a half feet high at the shoulder, and having a long, slender neck. Then they must have seen the *tapir*, an animal that has been compared to a pig, and also to a rhinoceros, although it has no horn.

It must also be remembered that none of the strange animals, peculiar to this continent, when first seen by the colonists of Lehi, had a name, known to



them. How, then, was Nephi to mention them in his record? To be sure, he could have given them arbitrary names, but what useful purpose would that have served? He did exactly what any historian would have done in his place. He compared the strange animals he saw with animals he had known in his homeland, and gave to them familiar names, expressive of the peculiar qualities for which those names stood in his day. And that is the obvious reason why he called them "cows," "oxen," "asses," "horses," "goats," and "wild goats." The names were not meant to express "blood relationship" with the old-world animals known by these names, but resemblance in some characteristic or other.

The Spaniards, on their arrival here, encountered a difficulty similar to that which Nephi must have experienced. "The resemblance," says Prescott, "of the different species to those in the Old World, with which no one of them, however, was identical, led to a perpetual confusion in the nomenclature of the Spaniards, as it has since done in that of better instructed naturalists."<sup>10</sup> And yet, the Spaniards had one advantage. When they arrived on the scene, all the animals had names, and they could learn these of the Indians, as they, of course, did, when they were able to make themselves understood.

Garcilasso Inca de la Vega, who wrote his delightful *Royal Commentaries* in the 16th or beginning of the 17th century, uses almost the same phraseology as Nephi, although he was a native of Peru

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<sup>10</sup>*Conquest of Mexico*, Vol. 1, p. 394.

and knew the Indian names for all the animals. He says:<sup>11</sup>

"There are other animals in the Antis, which are like *cows*. They are the size of a very small cow, and have no horns."

He refers to the tapir, which is so much like a cow that when European cattle were introduced into Brazil, the natives called them "tapyra." It is an animal about four feet from nose to tail, and the Spaniards used to call it *gran bestia*. But hear Garcilasso again:

"The male huanacu is always on the watch on some high hill, while the females browse in the low ground, and when he sees any man, he gives a neigh *like that of a horse*, to warn the others."

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"The vicuna stands higher than the highest *goat*. They are swift, and a greyhound cannot come near them."

In addition to the animals mentioned, the colonists must have seen deer and stags, the roe and the fallow deer, and such "wild animals" as foxes, lions, tigers, rabbits, etc. But the point to note is that the Inca, when describing the strange animals to his Spanish readers, compares them with "horses," "cows," "goats," just as the Prophet Nephi did twenty centuries before him, in his record. That I take to be a strong proof of its authenticity.

*Hebrew Classification of Animals.* Nephi was a Hebrew, and the expression of his thoughts, naturally, conformed to the idioms of his mother tongue.

<sup>11</sup>Roy. Com., Translation by Sir Clements Markham, publ. by the Hakluyt Soc., London, 1871; Vol. 2, pp. 383 and 386.

The Hebrews did not always classify objects as we do. For instance, observing that the animal we call "horse" had a peculiar way of "leaping" or galloping, they gave him a name expressive of that characteristic and called him *sus*, from a root, meaning "to leap." The horse was the "leaper." But presently they noticed the flight of a certain bird and fancied there was some resemblance between that mode of traveling and the leaping of a horse. Then they called the bird also *sus* or *sis*, and the swallow, as far as the name was concerned, was put in one class with the horse. For the same reason of classification a moth was called *sas* from the same root as the horse and the swallow. Again, they had at least six words for "ox." One of them was *aluph*, from a root meaning to be "tame," "gentle." It was used for both "ox" and "cow," because either could be "tame." For the same reason it might mean a "friend," and sometimes it meant the "head" of a family, or a tribe. Another word for "ox" was *teo*, translated "wild ox" on account of its swiftness, but the word also stands for a species of gazelle.

The enumeration by Nephi of "cow" and "ox," "ass," and "horse," "goat," and "wild goat," and all manner of "wild animals," meaning the strange specimens met with in the New World, conforms strictly to what might be expected of a Hebrew. The passage, therefore, as has already been said, is a strong proof of the truth of the record.

*Strife Among Brothers and Emigration to the Land of Nephi.* After this digression, which I hope has not been unwelcome, we pick up the thread of

the wonderful story. Ever since the departure of Lehi from Jerusalem, his elder sons, Laman and Lemuel, manifested bitter antagonism against their younger brother, Nephi, for reasons similar to those which prompted the sons of Jacob to sell Joseph, their brother, as a slave. As long as Lehi, the venerable head of the family, lived, the children were kept together, in a way, but when he died, a rupture occurred. Nephi, Sam, Zoram, and their families; Jacob and Joseph, two sons born in the wilderness; with some of their sisters; and others who believed in the divine calling of Nephi, separated themselves from the older brothers, their families, and adherents, and, after a journey that lasted "for the space of many days," pitched their tents in a new locality, which became known as the Land of Nephi. Here they engaged in agriculture, stock raising, and various other industries, and prospered exceedingly. (2 Ne. 5:7-11.)

*Temple of Nephi.* In due time, they even built a temple, patterned after the temple of Solomon. (2 Ne. 5:16.) Curiously enough, Josephus when mentioning the temple which Onias built at Syene, Egypt,<sup>12</sup> uses practically the same language as Nephi: "Onias built a temple and an altar to God, like, indeed, to that in Jerusalem, but smaller and poorer." The temple of Solomon was 70 by 20 cubits; that of Onias was 70 by 20 spans, exactly half. The temple in Jerusalem was built upon a solid rock; that in Egypt, on an artificial mound; yet it was patterned after the more costly structure. The same may be

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<sup>12</sup>*Antiq. of the Jews*, Vol. 1, p. 461; Boston, 1849.

said of the temple of Nephi. It was made as much like the pattern as the limited resources would permit.

*Remarkable Traditions.* It may be recalled here that a great many Indian tribes have traditions concerning the migration of their ancestors.

The Lenape Indians had a tradition to the effect that, in the olden times, their king left the kingdom to his two sons. Owing to a quarrel they soon separated. The party who had been attacked decided to depart. Accordingly, he set out, accompanied by a number of his adherents. After having wandered about for forty years, they came to the Delaware river, where they settled. This, they think, happened about the beginning of the 15th century. But whether the tradition refers to some such recent event or to a migration in the remote past, must be left undecided. They also have a tradition that some time in the dim past during a migration, their ancestors came to a deep water, which they could not wade. Then God made a bridge for them, on which they crossed over in one night, whereupon the Lord removed the bridge. This, possibly, is the same incident as that which in the *Walam Olum*, according to modern translators, is described as a passage of ten thousand Indians in one night over a deep water on the ice. It may, or it may not, have been ice; probably not.

However, the tradition has it that the number of ancestors left on the shore of the "great water" presumably after the first miraculous crossing, was *seven*. This, says Dr. Brinton, "at once recalls the seven

caves (*chicomoztoc*) or primitive stirpes of the Mexican tribes, the seven clans (*vuk amag*) of the Cakchiquels, the seven ancestors of the Quechuas, etc., and strongly intimates that there must be some common natural occurrence to give rise to this widespread legend."<sup>13</sup>

The Shawnees used to tell a story of how their ancestors arrived in the western world after having crossed an immense sea, being in possession of some mysterious power by means of which they could walk on the water as on solid ground. They used to repeat this story annually, and to offer sacrifices as an expression of gratitude for their safe passage over the deep.<sup>14</sup>

*Lamanites Decide to Exterminate the Nephites.* The separation between the Nephites and Lamanites did not bring permanent peace. The Lamanites were impatient of any kind of restraint, and ravenously hungry for power. Naturally, they keenly felt the material loss of the exodus of their brethren. Lacking intellectual, moral and spiritual superiority, they resorted to brute force to gain their object, and as an excuse for their hostility and the atrocities they committed, they claimed that they, or their fathers, had been wronged in the wilderness, on the sea, and in the new country, and that they were only meting out justice. Hatred, like fire, grows, if fed, until it becomes uncontrollable. The Lamanites nursed theirs, and, finally, they bound themselves by oath to exterminate the Nephites, to destroy their records, and

<sup>13</sup>*Libr. of Aborig., Amer. Liter.*, Vol. 5, p. 139.

<sup>14</sup>See Schoolcraft, *Indian Tribes*, Vol. 4, p. 254.



sink their traditions in oblivion. (Enos. 14.) While in pursuit of these objects, they, themselves, sank lower and lower from generation to generation. They became ferocious, bloodthirsty, steeped in superstitious idolatry and moral filth. (Enos 20.)

*Beginning of the Division into Clans or "Gentes."* At the time of the death of Nephi, about fifty-five years after the departure from Jerusalem, the descendants of Lehi began to divide, according to parentage, into Nephites, Jacobites, Josephites, Zoramites, Lamanites, Lemuelites, and Ishmaelites. (Jacob 1:13.) This seems to be the beginning of a characteristic feature of Indian society, in which the "gens" or the clan, and not the family, is considered the unit. However, Jacob, the historian, ignores this division and refers to the followers of Nephi as Nephites, and to the adherents of Laman as Lamanites. ( Jacob 1:14.)

*Nephites Prosper.* As time passed, both Nephites and Lamanites multiplied and "spread upon the face of the land." (Jarom 8 and 11.) The former became prosperous, although they were frequently harassed by Lamanite marauders. Among them prophets, priests and teachers labored diligently. The Lamanites, or at least a great many of them, preferred the life of hunters and wandered about, like the Bedouins, ever on the outlook for prey. They acquired a taste for raw meat (Enos. 20), a sure indication that they were on the road that leads to savagery.

*Moral Decline Among the Nephites.* During the latter part of the third century before our era, many of the Nephites in the Land of Nephi had become corrupt. They had not moved far enough away from

Lamanite influence. Some of them fell in conflicts with the savage neighbors, who were carrying off their flocks and herds and entrapping the people, in order to make them slaves. Under such conditions progress could not make rapid strides. War is insanity. It is a curse to both sides.

*Mosiah Leads Another Exodus.* The only salvation was a new exodus. Mosiah, one of the great characters of the Book of Mormon, appeared on the scene. He realized that the time had come for another separation, wherefore he gathered round him "as many as would hearken unto the voice of the Lord" and led them "out of the land into the wilderness" (Omni. 13)—a second Moses. Amaleki, the historian, says: "They were led by many preachings and prophesyings, and they were admonished continually by the word of God; and they were led by the power of his arm, through the wilderness, until they came down into the land which is called the land of Zarahemla." (Omni 13.) Brief though this account is, it, nevertheless, conveys the impression that the journey was one of considerable distance and beset with many difficulties.

*Zarahemla.* Zarahemla was not an uninhabited country. It has already been stated that King Zedekiah and his attendants, when fleeing from Jerusalem, were captured near Jericho and brought back by their captors. But those who had charge of the youngest prince, Mulek, escaped with him, and eventually were brought, "by the hand of the Lord, across the great waters into the land where Mosiah discovered them" (Omni 16), and where they had dwelt "from that

time forth;" that is to say, ever since their arrival. They had become exceedingly numerous, notwithstanding wars and contention among themselves. These founders of Zarahemla, having been forced to flee from Jerusalem in haste and in all probability being illiterate, subordinate serfs in the palace, brought no records with them. As a consequence, their language had lost its original purity, and during their struggle for existence, they had first neglected and then forgotten the faith of their fathers. Such were the conditions existing in the country when Mosiah arrived. He and the Nephites, however, were welcome, and, in due time, they united with the people of Zarahemla, generally called Mulekites, and Mosiah was chosen to be the king. (Omni 19.) This is supposed to have happened about 200 B. C. Zarahemla was a southern country with reference to the Jaredite land, Moron. (Ether 9:31.) It cannot have been an exceedingly long distance away from the Land of Nephi, or a Land of Nephi, since it was frequently invaded by Lamanite marauders; and yet it was so far away that communication between the two was a matter of considerable difficulty. (Mosiah 7:1; 21:25.) The general impression that the Mulekites landed somewhere in North America and then emigrated to the northern part of South America, and that Mosiah found them there,<sup>15</sup> we need not discuss at this time.

*Mosiah Interpretes a Stone Tablet.* The Mulekites had in their possession a large stone tablet with

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<sup>15</sup>Orson Pratt, *Remarkable Visions*, Liverpool, Dec. 14, 1848; George Reynolds, *Book of Mor. Dict.*, p. 349.

inscriptions to them unintelligible. King Mosiah interpreted them, and found them to be a biographical sketch of the life of Coriantumr, the Jaredite, with an account of his lineage and the battle of Ramah. (Omni. 20-22.)

*King Benjamin.* Mosiah was succeeded by his son, Benjamin. During his reign Lamanites invaded Zarahemla but were driven back with immense loss of life. (Words of Morm. 14.) The most notable event of his long and benevolent reign was a great revival, toward the end of his days, which had the result that the entire people solemnly entered into a covenant to serve the Lord and keep his commandments.

*Mosiah II and the Record of Zeniff.* The successor of King Benjamin was Mosiah II. (Mos. 6:4.) In the fourth year of his reign he sent out an expedition under Ammon, to ascertain, if possible, what had become of Zeniff and his colony, who had emigrated from Zarahemla during the reign of Benjamin. He succeeded in bringing back with him King Limhi and many of his subjects, and the Prophet Alma and his followers, and from their records, the Record of Zeniff, and the Account of Alma,<sup>16</sup> King Mosiah learned the fate of those who had followed Zeniff. King Limhi was a grandson of Zeniff.

*Lehi-Nephi and Shilom.* According to those records, the Lamanite king, Laman, had granted Zeniff the privilege of founding settlements in the districts of Lehi-Nephi and Shilom. But as soon as the country had been built up, through the industry

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<sup>16</sup>Mosiah 9 to 24, incl.

of the settlers, the Lamanites invaded it for purposes of plunder and murder. As long as Zeniff lived, the Lamanites did not prevail, but his son Noah was an unrighteous ruler, who weakened the country by immorality, oppressive taxes, and tyranny.

*Martyrdom of Abinadi.* During the administration of Noah, Abinadi, the prophet, was martyred, and the convert, Alma, fled to a place he called Helam, where he built up a colony. After the death of Noah, who was burned at the stake, his son Limhi became king, and he and his subjects were made the slaves of the Lamanites, being compelled to pay to their masters, half of all they produced.

*Four Missionaries.* Mosiah had four sons, Ammon, Aaron, Omner, and Himni. These, having been miraculously converted, went on a mission to the Lamanites. Ammon entered the service of Lamoni, king of Ishmael, and he was converted. Aaron went to the Land of Jerusalem, and from there to Middoni, where he and others were cast into prison. Being liberated by King Lamoni, he proceeded to Ishmael, preaching on the way and making many converts. Later, he and his brethren, Omer and Himni, went to the Land of Nephi, where the father of Lamoni reigned. Being converted, he proclaimed religious liberty. The movement spread rapidly, and thousands were converted, in the Land of Ishmael, in Middoni, in Nephi, Shilom, Shemlon, Lemuel, and Shimmilon. To distinguish themselves from the unconverted Lamanites, they called themselves *Anti-Nephi-Lehis*. (Alma 23:17.) And as a proof of their sincerity, they put aside their weapons of war,

determined never again to shed the blood of man (Alma 24:17, 18), but rather give their own lives. (v. 22.)<sup>17</sup>

*The Establishment of the Republic.* Before King Mosiah II passed away, the people of Zarahemla, following his advice, changed their form of government from that of a monarchy to a republic, presided over by judges. Alma, the younger, was the first presiding judge. This form of government lasted for about 120 years.<sup>18</sup> During this time the conflict between the good and evil forces was incessant. Such characters as Zeezrom and Korihor (Alma 10:31; 30:12) had an influence for evil among the people. The apostate movement of the Zoramites reached considerable proportions. They even had a gathering place of their own, with synagogues and a prayer stand. (Alma 31:1, 12, 21.) The defection of Amalickiah threatened the very existence of the republic. (Alma 48:1-6.) But the Lord raised up such men as Moroni and Teancum, and many others, who through their prayers and labors became the saviors of the people.

*Helaman.* In the year 50 B. C., Helaman, the son of Helaman, was appointed presiding judge. In his day a great number of Nephites migrated northward, eventually reaching a region where there were "large bodies of water and many rivers." (Hel. 3:4.) It is specially noted by the historian that they "spread

<sup>17</sup>Alma 17 to 26, incl.

<sup>18</sup>1. Alma. 2. Nephihah. 3. Pahoran I. 4. Pahoran II. 5. Pacumeni. 6. Helaman, the younger. 7. Nephi. 8. Cezoram. 9. His son. 10. Seezoram. 11. Lachoneus I. 12. Lachoneus II. From 91, B. C., to 30, A. C.



forth into all parts of the land," from "the sea south to the sea north, from the sea west to the sea east." (Hel. 3:5-8.) Also that they dwelt in tents and in houses made of "cement," on account of the scarcity of timber.<sup>19</sup>

*Nephi II.* Helaman, who died in the year 39 B. C., was succeeded by his son Nephi. But, owing to the deplorable moral conditions in the country, nine years later he resigned, in favor of Cezoram (Hel. 5:1.)

*Nephi and Lehi go on a Mission.* Nephi and his brother, Lehi, went on a mission, first among the Nephites, and then among the Lamanites. (Hel. 5:16-20.) Thousands of the latter received the gospel, and many of them became missionaries to the Lamanites. (Hel. 6:4.) Nephi returned home in the year 23 B. C. Finding Gadianton robbers in offices, and being threatened with death (Hel. 8:1), he lifted up his voice crying repentance and predicting judgments. (Hel. 7-12, incl.)

*The Prophet Samuel.* Another prophet, Samuel, the Lamanite, added his testimony to that of Nephi. (Hel. 13-15, incl.) Then Nephi transferred the records, of which he was the custodian, to his son Nephi, and passed beyond human view. (3 Ne. 1:3; 2:9.)

*Nephi III.* During the days of the third Nephi our Savior was born in Bethlehem. The Nephite republic was overthrown. A monarchy was again set

<sup>19</sup>Any substance used for the purpose of "cementing" the stones together may properly be called "cement." Dr. Fewkes, in his description of *A Prehistoric Mesa Verde Pueblo*, speaks of "fine masonry," "stones set in mud," etc. Smiths., Rep. for 1916, pp. 461-88.

up, with one Jacob as the first king. (3 Ne. 7:10.) This revolution was brought about by secret societies. Nephi lived to see the darkness of which Samuel, the Lamanite, had prophesied as a sign of the crucifixion of our Lord. (Hel. 14:20; 3 Ne. 8-10.) The sign began with a terrific storm, "such a one as never had been known in all the land." For three hours the thunders rolled and the lightnings struck, and the wind, raging, furious, shook the trembling earth. And then it became dark. A veil was drawn over the scenes of destruction. Zarahemla was destroyed by fire and Moroni by earthquake. Moronihah had been buried by an avalanche and many other cities were destroyed, entirely or in part, and many lives were lost.

*Christ Appears.* After this, our Lord, himself, appeared to the Nephites who were assembled around the temple in the Land of Bountiful. He appeared twice. (3 Ne. 19:15.) During these visits he taught the people the fundamental principles of the gospel, selected twelve apostles, taught them how to baptize; administered the sacrament; expounded the Scriptures, and gave to his disciples a parting blessing. (3 Ne. 28:1-12.)

*The United Order.* From the year 36 to 201, A. D., the people were united and had all things common. They lived in a United Order. There were no rich and no poor. Or, rather, they were all rich; for the resources of the earth belonged to all alike.

*Strife and Destruction.* But, alas! the enemy of God and man again succeeded in sowing discord and strife. In 322, A. D., the conflict began which raged

intermittently and with varying success until the final battle at Cumorah, where the Nephites became extinct as a nation, in the year 385, A. D.

From that time, darkness, as thick as that which fell over the country to signalize the drama on Calvary, veiled the history of the survivors, until it was partly lifted by Columbus and the discoverers who followed him. Earnest endeavors have been made, and are still being made, to penetrate the mysterious depths of Indian history, but unless we follow the guiding facts contained in the Book of Mormon, we will be lost in surmises.

This is, briefly, the story of the Book of Mormon. As it is true, corroboration should be found in the legends and history of the Indians; in their religious conceptions and rites; in the monuments left by their ancestors, and in their languages. Is there any such corroborative evidence?

Many nations have left no written records, and their history would be a blank volume, or nearly so, were it not that in the places where they have sojourned they have left traces of their migrations sufficiently clear to enable us to reconstruct the main outline of their history. The hills, the valleys, and the rivers are, in fact, the only writing-tablets on which unlettered nations have been able to inscribe their annals, and these may be read in the names that still cling to the sites, and often contain the records of a class of events as to which written history is for the most part silent. These appellations, which originally had a descriptive import, referring mostly to the physical features of the land, have even the advantage over the common names of a nation's speech of being less subject to the process of phonetic decay. They seem to be endowed with a sort of inherent and indestructible vitality which makes them survive the catastrophes which overthrow empires, and outlive devastations which are fatal to almost everything else. Wars can trample down or extirpate whatever grows upon a soil, excepting only its native plants and the names of those sites upon which man has found a home. Seldom is a people utterly exterminated, for the proud conqueror has need of some at least of the natives to till the soil anew; and these enslaved outcasts, though they may hand down no memory of the splendid deeds of the nation's heroes, yet retain a most tenacious recollection of the names of the hamlets which their ignoble progenitors inhabited, and near to which their fathers were interred. Geographical nomenclature is, therefore, an important factor in all that concerns a nation's early history, and it often furnishes most effectual aid in the solution of linguistic problems.—*Jean Roemer, L. L. D.*

## CHAPTER SIX

### BOOK OF MORMON NAMES IN AMERICAN GEOGRAPHY

**I**N THE list of Book of Mormon proper names, appended to the American edition published in 1920, there are about two hundred in all. Are any of these found among the Indian names that have become known since the discovery of the western continents?

This is a pertinent question.

*Proper Names as Evidence.* The Bible student knows the value of proper names as evidence of the truth of a sacred record. He knows that, while Bible names have been lost, some possibly for ever, others, such as Carmel, Jordan, Bethlehem, Ephesus, Smyrna, Egypt, Palestine, Persia, are still familiar to travelers and students, and they are unimpeachable witnesses to the authenticity of Scripture history.

The same may be said of Book of Mormon names. Many of them may be lost, or distorted beyond recognition. But others are still found in easily recognized forms.

*Difficult to Identify.* The difficulty of identifying a great many of them is obvious. The Indians, when first met by Europeans, did not have a literature, properly speaking, and no standards of spelling and pronunciation fixed by grammars and dictionaries, as we have. The learned missionaries and explorers who took up the study of the native vernaculars did that work. They reduced the words and sentences

they heard to writing, and used whatever combination of letters of some European alphabet that seemed to them to represent best the sounds the natives uttered when speaking. But the European letters were but imperfect media by which to visualize the perceptions of the ear. Some of the sounds used by the Indians had no equivalent in the European languages, and no letter could represent them. In such cases each individual adopted his own spelling, with the result that, in numerous instances, the same Indian name is spelled differently by different authors. In other instances different words were represented by the same letters. In either case, the spelling was misleading, and the comparison between the Indian words and those of other languages is rendered exceedingly difficult.

One who studies Indian names, as generally written, for the purpose of comparing them with words from other sources is in about the same predicament as he would be in, were he to read French in some ingenious, simplified system of pronunciation and try to identify its relationship with other languages. How could he for instance ever recognize the linguistic affinity of a string of words like these:

*"Noo z'abvong z'chkrce ab nob z'abmee obsboohrdwee."*

A German might, perhaps, write the same sentence something like this:

*"Nu-savong-sekri a nosami aschurdwi."*

and that would not help us out.

It is just that kind of difficulty that confronts



us when we try to recognize old acquaintances among Indian names that have been made to masquerade in European costumes, be they Spanish, Italian, French, German, or American-English.

Modern writers have tried to obviate this difficulty by adopting a system of arbitrary signs to represent the peculiarly Indian sounds.

There is another difficulty. Some Indian languages are, to a large extent, polysynthetic. A word often consists of several words strung together, to represent one complex idea. Thus, an Eskimo may make one long word of this sentence: "Do you think he really intends to go to look after it?" But during this process of polysynthesis prefixes and suffixes are dropped, and the words are otherwise modified and rendered difficult to recognize.

We use polysynthesis when we say "haporth" instead of "a half-penny worth;" or, the more common "goodbye" for "God be with ye," which was the original form of that parting word. The difficulty of analyzing such expressions, but for the fact that they are well known, is apparent. But it is just as great with regard to many Indian words, owing to the changes they have passed through.

*Rules Whereby Words Can be Recognized.* However, these difficulties do not, fortunately, attach to all Indian names. Some are easily recognized, if a few obvious rules are remembered.

In the first place, too much importance must not be placed on the letters representing vowel sounds. In the early part of the history of languages the vowels were of so little consequence that they were not

even written. They were left to the reader to supply. Even today they are very uncertain quantities. For instance, the sound represented by "a" may vary all the way from the London "a-i" (almost a diphthong) to the delicate "e" of the Glasgowites; not to mention what seems to be almost a short "i"-sound in "orange." It is the same with "o" in "go." Its pronunciation varies all the way from "gow" to "goo." That shows how unreliable the vowels are for comparative purposes, taken by themselves.

In the second place, the consonants, too, are interchangeable, to a certain extent, in all languages. "L" and "r" merge into each other and some other consonants. "M" readily interchanges with "b," and "d" with "t," etc. "R" is, on the whole, so weak in the Indian languages that it merges into "d," "n," "l," or even "y." This is important to remember.

In the third place, similarity of sound is not always conclusive proof of the identity of origin of two words. It may be accidental. Therefore the meaning of the words must be given due weight. The meaning sometimes is a safer guide than the letters by which the word happens to be represented. When both letters and meaning point to the same origin of a word, the question may be considered settled, for there is very little chance that such an agreement would be mere accident.

As an illustration of the changes names undergo, the Hebrew *pelesbet* (from palash, "to go," "to rove," "to wander"), may be mentioned. It has be-

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<sup>1</sup>See Franz Boas, *Handbook of American Indian Languages*, Smiths. Inst., Bull. 40, Part 1, p. 77.

come *Philistia* and then *Palestine*. The Arabian *Djebel-al Tarik*, "the mountain on the road," has become *Gibraltar*. According to Mr. Fiske in *Myths and Myth-makers*, the name Odin, the chief god of the Teutonic races, which name was originally *Guodan*, has become *God* in English, the same as *Gott* in German and *Gud* in the Scandinavian languages. Mr. Fiske also shows that the English words *Divinity* and *Devil* may be traced from the same origin, the Zend *dev*, and the Sanskrit *deva*. In some languages this became *devil*, *teufel*, *djevul*, *djöfull*, etc. In others it became *Deus*, *Theos*, *Dieuas*, *Dieu*, *Dios*, etc., and our divinity, divine, etc.

The following list of Book of Mormon names is submitted, not as an infallible product of scientific research, but rather as a suggestion indicating what such research may be expected to yield.

ANGOLA was the name of a city which the Nephites occupied and fortified, under the leadership of Mormon, about the year 326, A. D., when Lamanites gradually drove them northward. (Mormon 2:4.)

The word occurs in the Lenape annals on creation, and is, consequently, a genuine Indian word. In those legends God is said to have made "the first beings," and also the *angelatawiwak*—the angels—before *jinwis*, the first man, came into being on earth. Rafinesque<sup>2</sup> observes:

"This account of the creation is strikingly similar to the Mosaic and Oriental accounts, although it does not speak of days or *yoms*. The word for 'angels,' *angelatawiwak*, is not

<sup>2</sup>The *American Nations*, Part 1, pp. 86, 87, 149.

borrowed but real Lenape, put in plural; thus, the same as the Greek *angelos*."

Rafinesque is of the opinion that the *angelatawiwak* are the Elohim, of the Hebrews, the *ang-clos* of the Pelasgians and the *b'ello* ("old men") of the Egyptians.

But how did the word get into the old Indian annals? And how does it happen that it appears in the Book of Mormon as the name of a city? Is it all chance? We have a flourishing city in California which, when first founded, in 1781, was called *Pueblo de la Reina de los Angeles*. We might as well say that name does not prove that Spaniards settled there, but that it is merely by chance that the name sounds as if it were Spanish.

ANTI. There are several words in the Book of Mormon in which "anti" is one of the component parts, as for instance, *Ani-Anti*, the name of an Amalekite village in which Aaron, Muloki, and Amnah preached the gospel. (Alma 21:11.) *Anti-Nephi-Lehi*, the name of a king and also of a people (Alma 24:1-5); *antion*, a piece of gold used as money (Alma 11:19); *Antipas*, the name of a mountain (Alma 47:7); *Antum*, the name of the country in which the hill Shim was situated (Morm. 1:3), and *onti*, the name of a piece of silver used as money (Alma 11:6), are instances of the use of the word *anti* in the Book of Mormon.

The Indian word (Quichua) corresponding to *anti* is, I believe, *anta*, which Garcilasso de la Vega<sup>3</sup>

<sup>3</sup>Royal Commentaries, Book 5, Chapt. 14.

tells us means "copper." From *anta* the magnificent mountain chain that forms the backbone of South America was called the *Andes*, possibly because of the abundance of metal, especially copper, found in those mountains.

In the Book of Mormon, *anti* means a mountain, or a hill. When it is used to denote a country it probably means a hilly, or mountain country, and when the name is applied to a city it may indicate location in a mountain region. In the same way the Anti-Nephi-Lehis may have been located in a hill country. As applied to pieces of money, the word would indicate that they were made of an alloy in which copper formed a considerable part.

Rafinesque traces the word *anta* to a root, *ante*, which, he says, means "ancient," and from which, he believes, the Greeks made the word *Atlantoi* by prefixing an abbreviated form of *atala*, "high," "eminent." The Romans adopted the word in their *Atlantes*, from which we still have our *Atlantic*, as the name of the great ocean to the east.

*Anti* appears in *Antisuyu*, the name given by the Peruvians to the eastern part of their vast domain; that is, to the part that was traversed by the loftiest ridges of the Andes mountains. That proves, beyond question, that the Peruvians used the word exactly as we find it used in the Book of Mormon.

ANTIPAS was the name of a mount or hill on the summit of which Lamanite armies on one occasion had gathered themselves for battle. (Alma 47:7.)

This is a genuine Indian word. On the mountain

slope of the Cordillera, in the upper Amazon basin, there is, according to Dr. Brinton,<sup>4</sup> a tribe of Indians, of the Jivaro linguistic stock, known as the *Antipas*. They are described as "rather tall, of light color, with thin lips, aquiline noses, straight eyes, prognatic jaws, hair black or with reddish tinge."

DESOLATION is the name of the country where the people of Zarahemla first landed. It was so called because it was, as it were, a vast grave yard, covered with bones of men and beasts, and many ruins.<sup>5</sup> It is one of the few Book of Mormon names which the prophet translated into English, instead of merely transcribing. *Bountiful* is another.

What the original was we cannot even surmise. But it seems to have been customary among some pre-historic Americans to call desolated places *Desolation*. In the Yucay valley in Peru the almost inaccessible mountain sides are full of caves, often serving as burial places. They are called *Tantama Marca*, "Precipices of Desolation."<sup>6</sup> The Ute Indians have given the name *Surouaro* to a cluster of mounds, also known as the Yellow Jacket Spring Ruin, near the head of a canyon of the same name, fourteen miles west of Dolores, Colorado. That name is said to mean "Desolation."

"Surouaro was one of the first ruins in this region described by American explorers, attention having been first called to it by Prof. Newberry, whose description follows: 'Surouaro is the name of a ruined town which must have once

<sup>4</sup>*The American Race*, p. 284.

<sup>5</sup>Alma 22: 30, 31; Mos. 8: 7-12.

<sup>6</sup>Nadaillac, *Prehistoric America*, p. 435.



contained a population of several thousands. The name is said to be of Indian (Utah) origin, and to signify Desolation.”

HAGOTH. In the Book of Mormon, Hagoth, we are told, built an exceedingly large ship on the borders of the land Bountiful, by the land Desolation, and launched it forth into the West Sea, by the narrow neck which led into the land northward. Afterwards other expeditions to the land northward were undertaken. This was about the year 55, B. C.

California Indians attribute a large artificial mound formed of mussel shells and bones of animals, on Point St. George, near San Francisco, to a prehistoric people which they call *Hohgates*. Whether this name is the Book of Mormon Hagoth is a question which seems to be pertinent.

According to the traditions, the Hohgates were seven strangers, who arrived from the sea and who were the first to build houses to live in in that part of the country. They hunted deer, sea lions, and seals. They gathered mussels on the near-by rocks, and the refuse from their meals was piled up around their dwellings. One day—so the tradition runs—they saw a gigantic seal into which they managed to drive a harpoon. The wounded animal fled seaward, dragging the boat with it, towards the unknown world. At the moment when the mariners were about to be engulfed, the seal disappeared and the boat was flung up into the air. Since then, the Hohgates, changed into stars, return no more.

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<sup>1</sup>Bur. of Am. Ethn. Smiths. Inst., Bull. 70, p. 17. J. Walter Fewkes.

<sup>2</sup>Bancroft, *Native Races*, Vol. 3, p. 177.

It is more than probable that there is an historic basis for this beautiful legend.

That sea voyages were not entirely unheard of in prehistoric America is evident from the story told of Inca Tupac Yupanqui, which Sir Clements Markham accepts as historically true. This Inca is said to have constructed, about the year 1439, A. D., a number of balsas and embarked from Tumbez in full view of the army. He was gone about nine months. Sarmiento believed that he reached the Solomon Islands, but Sir Clements thinks he landed on the Galapagos Islands. At all events, "he brought back gold, a chair of brass, and the skin and jawbone of a horse, which were preserved in the fortress of Cuzco."<sup>9</sup>

That there has been, at some time, communication by water between Easter Island and the American main land is also probable.

JACOBUGATH was the name of a great city mentioned in 3 Nephi 9:9. It was inhabited by the people of King Jacob, and, as *gath* means a wine press, it may have received its name from the fact that wine was made there, causing the wickedness for which it was, finally, destroyed.

The word should be compared with *Intibucat*, the name of an Indian dialect of the Lenca stock, spoken in Central Honduras in and about the pueblo of the same name,<sup>10</sup> not because the two are identical, but because their construction is the same.

LABAN was the name of a prominent resident

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<sup>9</sup>*The Incas of Peru*, p. 184-5

<sup>10</sup>Dr. Cyrus Thomas, *Indian Languages of Mexico and Central America*, Bur. of Amer. Ethn., Bul. 44, Wash., 1911, p. 74.

of Jerusalem, a contemporary of Lehi, and the owner of certain brass plates containing historical and genealogical data of the greatest importance. (1 Ne. 3:5.)

*Laman*, the name of the eldest son of Lehi (1 Ne. 2:5), and also of a king mentioned in Mosiah 7: 21, is the same name as Laban. *Lamoni* is formed from this word by the addition of the suffix "i."

The word is Hebrew and means "white." Several forms of it are found in the Old Testament, such as "Laban," the father-in-law of Jacob; "lebanah," the "moon," because of its whiteness; "Libnah," a place name (Num. 33:20); "Libni," the name of a person (Ex. 6:17); "Lebanon," the well-known name of a mountain, and "Libnites," as the descendants of Libni were called (Num. 3:21.)

Nor is the word confined to the Semitic group of languages. Compare the Greek "alphos" and "Olympos;" also the Latin "albus," from which we have a number of words, such as "albino," "Albion," "Albany," "album," the latter being originally white tablets for writing. Some derive even "Alps" from the same root, while others claim that this name is from a Gaelic source meaning "height."

It would, indeed, be a surprise if we should not find that word, so common in the Old World anciently, in use among the prehistoric Indians. But it seems to have been just as common on this side of the world.

Dr. Brinton tells us that the Yameos Indians on the Marañon are also called Llameos, Lamas, and Lamistas. In the Lama linguistic stock he places the

*Alabonos*, the *Nabuapos*, and the *Napeanos*.<sup>11</sup> In *A-labono* we can easily recognize *Laban*, and in *Nabuapos* and *Napeanos* we seem to have the name of *Nephi* preserved, just as we have the name of *Laban*, or *Laman*, preserved in *Lamas* and *Lamistas*. Near Truxillo, in South America, there are also the *Lamanos* or *Lamistas*, of the Quichua linguistic stock.<sup>12</sup>

According to Reclus, quoted by Dr. Cyrus Thomas<sup>13</sup> there is, or was, a tribe of Indians, of the Ulva stock, near Blewfields, called *Lamans*. The Blewfields river was also called the *Lama* river. Dr. Brinton does not classify the Lamans, but he mentions the *Ramas* as living on a small island in the Blewfields Lagoon, and the Lamans and the Ramas may be the same name, since "l" and "r" interchange in all languages.<sup>14</sup>

In Yucatan we have the ancient city of *Labna*, which name certainly seems to be the same as *Laban*.

I am aware of the fact that *Lab-na* is said to mean "old house." But that does not say that the root of the word is not the same as the Hebrew "white." For white is often a sign of old age.

The word *laban* means the same in the Indian, as in the Old World languages. In the Lenape, Ra-

<sup>11</sup>*The American Race*, p. 285.

<sup>12</sup>Brinton, *The American Race*, p. 216. According to the Ethnological Appendix in Mr. H. W. Bates' *Central America*, London, 1878, there were *Lamas* in Central California; *Laymons*, a tribe of Cochimis, in Lower California, and *Lemanos*, also called Chimus, on the coast south of Lima, Peru, where they had a civilization older than that of the Incas. So that, from the ethnological data available, it appears that the Lamanites were actually sprinkled all over the American continents.

<sup>13</sup>*Indian Languages of Mexico and Central America*, Bureau of Amer. Ethnol. Bul. 44, p. 79.

<sup>14</sup>*The American Race*, p. 163.

finesque says, *lapan-ibi* means "white water."<sup>15</sup> *Lumonaki*, according to the same authority, "white land." This word is also spelled *abnaki*, with the initial "l" dropped. Dr. Brinton<sup>16</sup> says the Algonquins used to call their eastern kindred *Abnakis*, "our white ancestors," an expression which, since |l|abn means "white," would be the same as "our Lamanite ancestors;" *aki*, however, means "land," and "white land" is, therefore, a better translation.<sup>17</sup>

Charles Christian Ravn, the Danish scholar, is authority for the statement that the Indians whom the Icelanders met when exploring the North American coast in the early part of the eleventh century, had a tradition concerning a country called, in Icelandic, *Hvitramannaland*, "White-men's-land." That would be identically the same name as *Lumon-aki*, or the land of Laman. Conjecture has located *Hvitramannaland* along the Chesapeake Bay, extending down into the Carolinas, and peopled it with "white" colonists, but it is more probable that it is the *Lumon-aki* of the Algonquins and the *Lamoni* of the Book of Mormon.

LEHI. In the Hebrew this word is *Lechi*, the "ch" being practically the same as our "h." In Palestine a hilly district in Judea, near Jerusalem, was known as *Lchi* (Judges 15:19.) Samson, after his battle with the Philistines, threw away his unique weapon, the jawbone of an ass, and called the place of combat *Ramath-Lebi*, "the Hill of Lehi." Then he

<sup>15</sup>*The American Nations*, Part 1, p. 144.

<sup>16</sup>*Myths of The New World*, p. 207.

<sup>17</sup>*Aki* is the same as our acre.

was thirsty, and the Lord, in answer to his prayer, opened a crevice in the hill,<sup>18</sup> and "there came water thereout." So he called the spring, *En-bakkore*," the spring of him that called" (in answer to prayer), "which," we read, "is in Lehi unto this day." This incident is recalled by the name of the father of Nephi.

In the Lenape language the word is *lechau*, which is identical with the Hebrew *lechi*. In the Indian tongue it means a "fork of a river," and that may well have been suggested by the form of a jawbone of a donkey.

T. A. Joyce<sup>19</sup> mentions an Indian tribe in Colombia, located to the north of the Chibchas, which he calls the *Laches*, a name which seems to be identical with the Hebrew *Lechi* and the Book of Mormon *Lehi*.

In North America there are several places named *Lehigh*. The Lehigh river in Pennsylvania, which flows into the Delaware at Easton, Northampton Co., is well known. The one-hundred mile channel through which it winds its way is called Lehigh Valley, and there is a good-sized county having the same name.

I have noticed that the name is known far away in the Hawaiian islands. In the November number, 1921, of *The Paradise of the Pacific*, a magazine published in Honolulu, the statement occurs that the ancient name for *Diamond Head*, a prominent volcanic mountain, was *Leabi*. This is but a very slight variation in spelling, from the name, as it is given in the Book of Mormon.

<sup>18</sup>Not in the jawbone, which he had thrown away, but in the hill which he had named after the jawbone, Lehi.

<sup>19</sup>*South American Archeology*, p. 28.



**LIAHONA.** This interesting word is Hebrew with an Egyptian ending. It is the name which Lehi gave to the ball or director he found outside his tent the very day he began his long journey through the "wilderness," after his little company had rested for some time in the Valley of Lemuel. (1 Ne. 16:10; Alma 37:38.)

*L* is a Hebrew preposition meaning "to," and sometimes used to express the possessive case. *Iab* is a Hebrew abbreviated form of "Jehovah," common in Hebrew names. *On* is the Hebrew name of the Egyptian "City of the Sun," also known as Memphis and Heliopolis. *L-iab-on* means, therefore, literally, "To God is Light;" or, "of God is Light." That is to say, God gives light, as does the Sun. The final *a* reminds us that the Egyptian form of the Hebrew name *On* is *Annu*,<sup>20</sup> and that seems to be the form Lehi used.

Lehi had just received the divine command to begin his perilous journey. The question uppermost in his mind, after having received that call, must have been how to find the way. That must have been quite a problem. But he arose early in the morning, determined to carry out the command given. Undoubtedly he had prayed all night for light and guidance. And now, standing in the opening of the tent, perhaps as the first rays of the sun broke through the morning mists, his attention is attracted by a metal ball "of curious workmanship." He picks it up and examines it. And then, as he realizes that it is the guide for which he had been praying, he ex-

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<sup>20</sup>Dr. E. A. Wallis Budge, *Gods of the Egyptians*, Vol. 1, p. 100.

claims in ecstasy, *L-iah-on-a!* Which is as much as to say, This is God's light; it has come from him! And that became the name of the curious instrument. This was not a compass. It was a miraculously formed instrument which served both as compass and octant.

Now, the fact is that this manner of giving names was an ancient Semitic custom. Hagar, when her son was perishing in the wilderness and she beheld the angel by the life-giving spring, exclaimed, *Beer-lachai-roi!* which means, literally, "Well, to live, to see." That is to say, "the well of him that liveth and seeth me," for that was the thought that came to her mind. (Gen. 16:13, 14.) And that became the name of the well. In the same way, Abraham called the place where he had offered Isaac on the altar, *Jehovah-jireh*, "the Lord will provide;" because the Lord did provide for himself a ram instead of Isaac, as Abraham had assured his son the Lord would do. (Gen. 22:7-14.) And that became the name of the Mount "to this day."

Lehi gave the metal ball a name commemorative of one of the great experiences of his life, just as these Old-Testament worthies had done. And, furthermore, he gave it a name that no one but a devout Hebrew influenced by Egyptian culture would have thought of. Is that not the strongest possible evidence of the truth of the historic part of the Book of Mormon?

MANTI. In the Book of Mormon this word occurs as the name of the hill upon which Nehor, the murderer, was executed. (Alma 1:15.) It was also

the name of a Nephite soldier (Alma 2:22), and there was a Land of Manti, on the head waters of the river Sidon (Alma 16:6, 7) and a city of the same name (Alma 57:22.)

The name is very ancient. It is mentioned in the earliest Egyptian inscriptions as the name of an Asiatic people, probably the same as the Hyksos, or Shepherds,<sup>21</sup> or, perhaps, rather a tribe of that people.

In this country there was at one time, in South America, the Manta Indians, on the coast north of the Gulf of Guayaquil. In Stanford's *Compendium of Geography and Travel*, the Mantas are referred to as an extinct Quito race of ten tribes.<sup>22</sup> There was also a city of Manta and a district of the same name, as in the Book of Mormon.

*Another Manti.* In 1836, the Prophet Joseph Smith, Brigham Young, and others, found it best, on account of apostasy and bitterness, to leave Kirtland and go to Far West, Mo., where the Saints were endeavoring to establish themselves. On September 25, they passed through Huntsville, Randolph Co., and the prophet is said to have told the brethren that that place, where a stake of Zion had been established, was "the ancient site of the city of Manti." (Andrew Jenson, *Hist. Rec.*, p. 601.)

Whether "the ancient site of Manti" refers to the Manti in the Book of Mormon is a question that has been debated. Some prefer to regard it as a reference to a later City of Manti, built by descendants

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<sup>21</sup>Paul Pierret, *Dictionnaire D'Archeologie Egyptienne*, p. 337.

<sup>22</sup>*Central America, West Indies, and South America*, p. 520.

of Nephi in Missouri.<sup>23</sup> In either case, the information is both important and interesting.

According to Garcilasso de la Vega, the Mantas worshiped the ocean, fishes, lions, tigers, serpents, etc., but special veneration was paid to an emerald which was large as an ostrich egg. At their principal festival they exhibited this jewel, and people from near and far came to see it and to offer presents, especially emeralds, which the Indians regarded as the children of the big stone. An incredible number of emeralds were thus accumulated in the sanctuary in the Manta valley. Many of these gems fell into the hands of the Spaniards, and some were destroyed because the conquerors did not know their value, but the large stone was hidden, and has never been found.

The word is found all over America. It is the familiar world *manito*. In the Lenape annals on the creation we read:<sup>24</sup>

"It was then when the God-Creator made the makers or spirits—*Manito*—*Manitoak*; and also the angels, *angelatawiwak*. And afterwards he made the man-being, Jinwis, ancestor of the men. He gave him the first mother, *Netamigabo*, mother of the first beings."

The *manitos* in this legend were spirits who had an existence before the first man appeared on earth.

In the Algonquin language the word is said to express divinity in its broadest sense. Schoolcraft<sup>25</sup> spells it *monedo*, and translates it "spirit," or what-

<sup>23</sup>That many of the descendants of Lehi, both Nephites and Lamanites, found their way to North America is beyond doubt.

<sup>24</sup>Rafinesque, *The American Nations*, Vol. 2, p. 152.

<sup>25</sup>*Indian Tribes of the United States*, Vol. 4, p. 375.

ever is mysterious. A monedo, or manitou, may be the Great Spirit, a witch or a wizard, a glass bead, a jewel, an insect, a reptile, or a place haunted by a spirit. It has frequently been translated "medicine," which may seem absurd, until we recall the fact that in early days all medicine was supposed to be "charms" and pharmacists were considered wizards. In Gal. 5:20 the word *Pharmakei* is translated "witchcraft," showing how the Bible translators regarded pharmacy.

In the Haytian language, Rafinesque tells us, the word *manati*, evidently the same as *manta* and *manito*, means a great and eminent thing, and this would account for the naming of a hill Manti, as in the Book of Mormon.<sup>20</sup>

In Hebrew we have the word *man*, which means something mysterious, for the Children of Israel gave that name to the mysterious bread that came from heaven; for, they said, We "wist not what it was." That word Gesenius connects with *manah*, to "divide," to "portion out," to "count." There is where we have obtained our word "money." If it is thought that *manti* and *manito* cannot be related to *manah* and *money*, because these words lack the "t," it should be remembered that the "t" re-appears in "mint," which also has something to do with "money." *Manti* should be compared with the English *mantic*, and the Greek *mantikos*.

MORMON. The Prophet Joseph, in a letter published in the *Times and Seasons*, Nauvoo, May 15,

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<sup>20</sup>In the Algonquin (Fox) *Manetowa* is said to mean "mysterious being." *Manetowi aki* is "a mysterious country,"—William Jones, *Hand-book Am. Lang.*, Smith. Inst., Bul. 40, Vol. 1, p. 850.

1843,<sup>27</sup> furnished the following explanation concerning the meaning of this word:

"It has been stated that this word was derived from the Greek word *mormo*. This is not the case. There was no Greek or Latin upon the plates from which I, through the grace of the Lord, translated the Book of Mormon."

Then he quotes from the Book of Mormon (Morm. 9:32-34), where we are told that the characters used were the "reformed Egyptian." He continues:

"Here, then the subject is put to silence, for 'none other people knoweth our language;' therefore, the Lord, and not man, had to interpret, after the people were all dead. And as Paul said, 'The world by wisdom know not God;' so the world by speculation are destitute of revelation; and as God, in his superior wisdom, has always given his Saints, whenever he had any on the earth, the same spirit, and that spirit, as John says, is the true spirit of prophecy, which is the testimony of Jesus, I may safely say that the word *Mormon* stands independent of the learning and wisdom of this generation.

"Before I give a definition, however, of the word, let me say that the Bible, in its widest sense, means *good*; for the Savior says, according to the Gospel of John, "I am the Good Shepherd;" and it will not be beyond the common use of terms to say that *Good* is among the most important in use, and, though known by various names in different languages, still its meaning is the same, and is ever in opposition to *bad*."

The prophet, further says:

"We say, from the Saxon, *good*; from the Dane, *god*; the Goth, *goda*; the German, *gut*; the Dutch, *goed*; the Latin, *bonus*; the Greek, *kalos*; the Hebrew, *tob*, and the Egyptian, *mon*. Hence, with the addition of *more*, or the contraction, *mor*, we have the word *Mormon*, which means literally, *more good*."

<sup>27</sup>The letter was revised by the Prophet, May 20, 1843. See the documentary *History of the Church*, under that date.



Here we have the interesting information that the first part of the word is an abbreviation of the English adverb "more," and that the second part is the Egyptian adjective "mon." In other words, the prophet found, on the plates, as a proper noun, a compound word meaning, literally, "better," and, under the influence of the Holy Spirit, he solved the problem of transliterating it, by translating the first part into English and copying the second part, and making of the two, one word, half English and half Egyptian. This, I admit, is an unusual literary procedure, but we have an instance of it in our Bible, where a place called Maaleh-acrabbim (Josh. 15:3) is also called "The Ascent of Akrabbim," (Numb. 34:4.) Here half of the name is translated into English and the other half is a foreign word. See also Gen. 23:2 and 35:27, where Hebron is called, in the first passage, Kirjath-Arba, and in the second, "The City of Arbah," the first half of the name being translated into English and the second being left untranslated.<sup>28</sup> This, then, is how the word Mormon originated.

And it means "more good;" that is, "better."

The reference of the prophet, in this connection, to the Bible would indicate that the good expressed in the word is the same as that which we call "good news," or "gospel," and that "Mormon," therefore, means one who is the bearer of "good tidings."

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<sup>28</sup>The familiar word Iroquois may, possibly, be another instance of this kind of word-building. The orators of that stock of Indians used to close their speeches by saying, *Hiro*, "I have spoken," very much as the Romans said, *Dixi*. Their sentinels had a cry of warning which sounded to the French, something like *quai*. Out of these two words and a French ending, *ois*, the name Iroquois was composed.

It is probable that the *mon* in "Mormon" is akin to the *mon* or *men* in the Egyptian *Amon* or *Amen*. Dr. E. A. Wallis Budge, (*The Gods of the Egyptians*, Vol. 2, p. 2) says that Amen is from a root *men* "to abide, to be permanent, eternal." *Mon* or *men* (the vowel is indifferent) would, then, mean "good" in the sense of permanency," just as *nefer* means "good" in the sense of physical beauty. I gather this from what Champollion (*Precis du Systeme Hieroglyphique des Anciens Egyptiens*, p. 91) on the authority of Eusebius says, viz., that the divinity which takes the name Amen and Kneph or Noub, alternatively, was by the Greeks called *Agathodaimon*, and that Nero, when assuming a divine title, called himself *Neo-agathodaimon*. *Agathos* is, of course, the Greek word for "good," and it must have been suggested by the Egyptian *men* or *mon*.

It is a very interesting fact that many American languages, perhaps most of them, form their comparatives and superlatives by the use of the adverbs "more" and "most." In the Aztec, "better" is *ocachiqualli*, which means, literally, "more good." In the Otomi language "better" is *nra nbo*, which means "more good." In the Maya, the comparative is formed by affixing the last vowel of the adjective with an "l" added or by simply affixing the particle *il*. For instance, from *tibil*, a "good thing," *u tibil-il*, a "better thing" is formed.<sup>20</sup>

May we not ask, "What is the explanation of the

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<sup>20</sup>See Bancroft, *Native Races*, Vol. 3 pp. 733, 739. In the Egyptian, it seems, adjectives were without degrees of comparison, but the particle *er*, meaning "to," "with," "between," etc., in various combinations, was used to express degrees of superiority, very much as the Hebrew "min." For instance, "She was fair (good) *in* her body, more than (*er*) other women," means, of course, that she was fairer—more good—than the rest. "Good is hearkening, more than anything," or, hearkening is more good, means "To obey is best of all." Good in these sentences is the word *nefer*, but there is a verb, *mench*, "to do good," "to abide," and that may be akin to the "mon" in the name *Mormon*.

singular fact that the Prophet Joseph seems to have had knowledge of how comparatives are formed in some of the principal American languages?

MORONI. This is, as is well known, the name of the last of the Book of Mormon prophets, who finished the records of his father, Mormon, added his own abridgement of the plates of the Jaredites, and deposited the completed volume in the hill, Cumorah, about 421, A. D. (Morm. 8:14; Moroni 10:2), in the same hill, where Mormon had deposited the original plates entrusted to his care, from which he had compiled his briefer history. (Morm. 6:6.)

Moroni was also the name of the great Nephite general who was the first to proclaim the American continents the *Land of Liberty*, or, as we should say, "The Land of the Free." (Alma 46:11-17.)

There was a City of Moroni on the East Sea, "on the south by the line of the possessions of the Lamanites" (Alma 50:13); and a Land of Moroni, "on the borders by the sea shore." (Alma 51:22; 62:25.)

The word is Semitic. At the beginning of our era it had found its way into the Syriac spoken in Palestine, and was so generally understood that Paul used it in his first letter to the Corinthians (16:22), although that document was written in Greek, when he says: "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha."

These words, *Maranatha*, have puzzled commentators, and various interpretations have been suggested, such as "In the coming of our Lord;" or, "Our Lord has come;" or, "Our Lord will come." Some read the word as two words, *Marana tha*, which would

mean, "Come, Lord," and which is the very prayer that closes the Revelation by John, *erchou, Kyvie Iesou*. (Rev. 22:20.) It was, in all probability, a conventionalized expression of pious sentiment, something similar to the old, "Peace be with thee," or our own "adieu," or "goodbye," which, if spelled out, would, of course, be, "God be with you." But all agree that *Marana*, or as the word is transliterated in the Book of Mormon, *Moroni*, means "our Lord." We have also, in the Book of Mormon, a longer form of the same word, *Moronibab*, which I take to mean, "Jehovah is my Lord," which gives us a meaning almost identical with that of the name *El-i-jah*, "Jehovah is my God."

This name, *Marana*, or *Moroni*, has been preserved in the name *Marañon*, which is the name by which the mighty Amazon river is known when it first begins its course towards the Ocean." In the valley of the *Marañon* remains of cyclopean buildings have been found, proving that the region was inhabited in prehistoric times. In 1840 a remarkable sculptured stone was found there, now known as the Chavin stone, from the locality where it was discovered. It

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<sup>30</sup>The chain of the eastern Andes is penetrated by five great rivers, which unite to form the mighty Orellana. The first is Marañon, and, being the most western and distant in its source in the Andean lake of Lauricocha, is considered to be the source of the Amazon."—Sir Clements Markham, *The Incas of Peru*, p. 193.

"The least known and the least frequented district of Ecuador," another author says, "is the territory called *Del Oriente*, on the eastern side of the Cordilleras. This region, lying between Quito and the Amazons, is watered by the great rivers *Napo*, *Pastaza*, and *Morona*, and their numerous tributaries." So that the names of the two great Book of Mormon characters, *Nephi* and *Moroni*, have been immortalized in the names of two great rivers in South America.

is 25 feet long by 2 feet 4 inches, and represents either some mighty ruler or some divine personage, standing under a number of rays, each ending in a serpent head, reminding one of an Egyptian pharaoh under the so-called aten rays.

Dr. Brinton gives the name of a *Morona* tribe of Indians among the Zaparo linguistic stock, in the upper Amazon valley.<sup>31</sup>

On the east coast there is also a river named after the great prophet. The *Maroni* river<sup>32</sup> flows from the Tumakurak range and forms the frontier line between French and Dutch Guiana, and, after a course of about 380 miles, reaches the Atlantic.

The name Moroni is found even in Peruvian literature. The Peruvians had a drama, called *Apu Ollantay*, composed about the year 1470, long before the arrival of the Spaniards,<sup>33</sup> and first committed to writing in 1770. Sir Clements Markham has published an elegant translation of it. Von Tschudi, in his work on the Quichua language, also gives it in full.

The first act is supposed to depict something that happened at the end of the 14th century of our era. The other two acts cover the first ten or twelve years of the 15th century. The hero is the great chief Ollanta, and the story is about his love for Cusi Coyllur, a daughter of the proud Inca Pachacutec at a time when such a venture might have cost the lives of both. The first scene of the third act

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<sup>31</sup>*The American Race*, p. 282.

<sup>32</sup>See, for instance, Joyce's *South American Archeology*.

<sup>33</sup>The Pizarros entered Caxamarca in the year 1532.

of this drama is laid in a street in Cuzco called *Pampa Moroni*.<sup>34</sup>

I know not how far back this name as a street name in Cuzco goes. Montesinos<sup>35</sup> says the fifth king, Inti Capac Yupanqui, divided Cuzco into two districts, Upper and Lower, and divided the first into streets to which he gave names. If it was this Inca who gave the street or square referred to, the name of Moroni, that name must have been so well known in Indian tradition, in the first half of the fifth century, A. D., as to suggest the propriety of naming a public place in the "holy city" of the Peruvians in his honor.

MULEK is one of the very interesting words in the Book of Mormon. It was the name, or the title, of the young son of Zedekiah, who, with his attendants, as stated in a previous chapter, escaped from the Babylonians, when Nebuchadnezzar had captured Jerusalem, about 599 B. C., and came to the western hemisphere, part of which became the "land north" (Hel. 6:10), "for the Lord did bring Mulek into the land north and Lehi into the land south." It was also the name of a city on "the east borders by the sea shore" (Alma 51:26.) There was a land called *Melek* "on the west of the river Sidon" (Alma 8:3), which name is, clearly, but a variant of *Mulek*. From these words others are formed, such as *Muloki* (Alma 20:

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<sup>34</sup>Markham, *The Incas of Peru*, p. 379. The spelling on this page is, letter for letter, as in the Book of Mormon. On page 337 the spelling is, *Maroni*. But even so, the word cannot be mistaken.

<sup>35</sup>*Antiguas Historiales del Peru*, Trans. published by the Hakluyt Soc., London, 1920, p. 29.



2), *Amulek* (Alma 8:21), and *Amaleki* and *Amalickiah* (Omni. 30, Alma 46:3.)

There is, according to Mr. T. S. Denison<sup>36</sup> an Aryan root *mol*, Sanskrit *mr*, which means "to crush," "to grind," as in a mill. There is another root *inkh*, which means "to move." *Molinkh*, or *molik* with a slight variation, would, therefore, be one who makes the mill go; one who provides food, or who directs the work of preparing it.

In the Egyptian the "mill mover" became the "king," and so we have the Valley of the Kings, the *Biban el Molouk*, where royal bodies were interred, perhaps as far back as before the days of Moses.

There is a very interesting inscription in which the word has been discovered. In the fifth year of the reign of Rehoboam, king of Judah, about 933 B. C., Shishak, the Egyptian pharaoh, invaded Judea. (1 Kings 14.) Dr. W. M. Flinders Petri<sup>37</sup> suggests that, as Solomon had married a near relative of Shishak but not recognized her son as heir to the throne, he undertook that expedition to avenge a supposed insult and at the same time to strengthen the relations between Egypt and the apostate kingdom of Israel. So he went through the land, plundered the temple and the royal palace, and carried off whatever valuables he could find, including, probably, the three hundred shields of gold made by Solomon and valued at over a million dollars in our money.<sup>38</sup> A record of this exploit was made upon

<sup>36</sup>*Primitive Aryans in America*, p. 29.

<sup>37</sup>*Egypt and Israel*, p. 72.

<sup>38</sup>See 1 Kings 10:17, Dr. Clarke's *Commentary*.

one of the temple walls at Karnak, Egypt, and in this record there is a list of 156 names of places captured by the pharaoh. One of these places is called, as transcribed in Hebrew characters, *Judab-Malech*, but in English letters, *Yuteb-Mark*.<sup>39</sup> There is no real discrepancy in this, because the glyph representing an "l" could also represent an "r."<sup>40</sup> Champollion translates the name, "Kingdom of Judah," but Dr. Bird, more correctly, identifies it with the "City of the King of Judah," that is, Jerusalem.<sup>41</sup>

Here we have some very important information. We learn that the kingdom of Judah, or the capital of the kingdom, was known by a name in which *malech* formed an essential part. But *Malech* in this Egyptian inscription is, undoubtedly, the *Mulek* of the Book of Mormon. The Mulekites, therefore, in naming the land of their first settlement, gave it a name by which Judah, or Jerusalem, was known in the Old World. We also learn that the Egyptian character for "l" in this word sometimes represents an "r," and this is of importance in studying the derivatives of the word.

In the Hebrew the *molik* of the Sanskrit has become *malach*, "to possess," "to rule," the same as the Arabian *malaka*. From *malach* we have *melech*

<sup>39</sup>Smith, *Bible Dictionary*, under Shishak.

<sup>40</sup>Le lion couche est l'équivalent hieroglyphique du lamed hebreu; mais il import de rapeller que, dans les noms propres grecs et latins, cet hieroglyphe represent souvent la consonne R, et qu'il existe en effet, dans la langue égyptienne, un dialect dont le trait distinctive etai de change indifferement les R en L.—Champollion, *Precis du Systeme Hieroglyphique des Anciens Egyptiens*, Paris, 1824, p. 59 and 63.

<sup>41</sup>See a paper by Dr. George Frederick Wright, of the Oberlin College, in *Fundamentals*, Vol. 2, p. 11.

"king," *Malkoth*, "kingdom," and such names as *Malcham*, *Malchiel*, *Milcom*, *Moloch*, *Malchiah*, *Melchizedek*, *Meleketh*, and with the definite article, *Hammelech*, and *Hammoleketh*, and also such names as *Marcus* and *Mark*, where the "l" has become "r."

In the American languages there are a great many derivatives from the original *molik*. The Mexican word *molitli*, says Mr. Denison,<sup>42</sup> is the "mill mover," and its derivation seems clear. The ninth day of the Maya calendar is *Muluc*, and the eighth month is called *Mol*. Both names may be from the same root. Dr. Augustus le Plongeon in *Queen Moo*,<sup>43</sup> says that the Maya word *mol* means "to gather," and that *och* or *ooch* means "food," "provisions," "pro-vender." The Maya *moloch* would, then, be the same as the original *molik* and the Mexican *molictli*—the mill-mover, the provider, the king.

The Peruvians had a word *malqui*, which signified the preserved body of the ancestors. But to them the ancestor of the tribe, or "lineage," was always the head, the king, and reverence was paid to him after death, as if he had been alive. The *malqui* was their *melech*.

From Rivero and Tschudi we gather that the *malqui* was sometimes called *marca*, changing the "l" into "r," as was noted in the consideration of the Egyptian inscription at Karnak. We read:"

"The Llacuaces, as foreigners, have many huacas and much worship, and venerate their malquis, which, as we have said, are the bodies of their dead ancestors."

<sup>42</sup>*The Primitive Aryans of America*, p. 29.

<sup>43</sup>P. 61.

<sup>44</sup>Rivero and Tschudi, *Peruvian Antiquities*, p. 174, 175.

Again:

"What they call *marcayoc* (*malquis*) \* \* \* is sometimes of stone, sometimes the body of some of their dead progenitors."

This makes it beyond question that the word *malqui* has the same meaning as *melech* and *mulek*, and also that *marca* is the same as *Malqui*.

The *malqui* or *marca* of the great Inca Tupac Yupanqui was shamefully desecrated by the Spaniards, and the priest guarding it, the *malqui-villac*, and his assistants, were put to death.<sup>45</sup>

Now, the word *marca*, which, as we have seen, is the same as *mulek* and its relatives, is found all over America. We find it in *Maracaibo*, the name of the beautiful sheet of water in Venezuela; in *Maracay* and *Maraca*, names of two cities in that country; in *Cundinamarca*, the name of the highland plateau in Colombia; in *Cunturmarca* and *Papamarca*, places mentioned by Garcilasso de la Vega; in *Caxamarca*,<sup>46</sup> the name of the Peruvian city in which Inca Atahualpa was murdered by Pizarro. It is, further, found in *Antamarca*, the name of the Peruvian city in which Inca Huascar, the brother of Atahualpa, was slain by his brother who was his rival in the struggle for the Incariat. In the Valley of Yucay—the Biban el Molouk of Peru—the places of inter-

<sup>45</sup>Clements Markham, *Incas of Peru*, p. 250.

<sup>46</sup>There are many modes of spelling this name. Garcilasso writes *Cassamarca*. Prescott spells it *Caxamalca* (*Conquest of Peru*, Vol. 1, p. 375), no doubt, following his excellent authorities. Nadaillac (*Prehist. Amer.*, edited by Dall, London, 1885, p. 381) has *Caxamalca*, and *Cajamarca* is the spelling of Rivero and Tschudi (*Peruvian Antiquities*, p. 50), but the accepted spelling seems to be *Caxamarca*.

ment on the steep mountain sides are called to this day, *Tantamamarca*.<sup>47</sup> In Argentina there is the province of *Catamarca*, and Joyce<sup>48</sup> mentions a river *Maraca* and an island, off the Amazon delta, having the same name. In the western division (the Chinca-suyu) of the domain of the Incas there was a place called *Uramarca*, and the three towers of the fortress overlooking Cuzco, the Sacsahuaman, were called, respectively, *Mayocmarca*, *Paucarmarca*, and *Saclacmarca*,<sup>49</sup> not only because of their height but because they were royal towers, manned by the Incas and troops of the royal blood. One of them had a chamber profusely decorated with gold and silver ornaments, and the entire fort was dedicated to the sun, that is to say, to the omnipotent King and Ruler of the universe, of whom the sun was the most glorious, visible emblem.

The word *Marca* is, further, found in *Maracana*, the name of an Indian tribe which Fathers Cataldino and Moceta met in Paragua,<sup>50</sup> and perhaps in *Mariche*,<sup>51</sup> the name of some Indians in the highlands near Caracas, in the valley of Valencia, now extinct.

To this list should be added, I believe, the word *maraka*, the name given to a sacred instrument used by so-called medicine-men when engaged in miraculous healings. It is an Arawak word translated "rattle," and it denoted the authority wielded by an Indian clothed with the power and authority of some

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<sup>47</sup>Nadaillac, *Prehistoric America*, p. 435.

<sup>48</sup>South American Archeology, p. 266.

<sup>49</sup>Garcilasso, *Com. Real.*, Book 8, Chapt. 29.

<sup>50</sup>P. De Roo, *America before Columbus*, p. 222.

<sup>51</sup>Brinton, *The American Race*, p. 180.

kind of priesthood among his people. It might better be called a scepter than a "rattle." It was an emblem of authority. It may be compared with the rod of Aaron (Ex. 7:10), or that of Moses (Ex. 9:23.) According to tradition the *maraka* was a gift of the spirits to man.<sup>52</sup>

In Central America the word *Marca* is also found in proper nouns. I make this statement on the authority of Prof. Marcou, who, in a remarkable article on the name America published in the *Atlantic Monthly* for March, 1875, says, in part:

"*Americ*, *Amerrique*, or *Amerique* is the name in Nicaragua for the high land or mountain range that lies between Juigalpa and Libertad, in the province of Chontales, and which reaches on the one side into the country of the Carcas Indians, and on the other into that of the Ramas Indians. The rios Mico, Artigua, and Carca that form the rio Bluefields; the rio Grande Matagalpa, and the rios Rama and Indio, that flow directly into the Atlantic; as well as the rios Comoapa, Mayales, Acoyapa, Ajoquapa, Oyale, and Teopenaguatapa, flowing into the Lake of Nicaragua, all have their sources in the *Americ* range. (See public documents of the Nicaragua government; and *The Naturalist in Nicaragua*, by Thomas Belt, 8vo, London, 1873.)

"The name of places, in the Indian dialects of Central America, often terminate in *ique* or *ic*, which seems to mean "great," "elevated," "prominent," and is always applied to dividing ridges, or to elevated, mountainous countries, but not to volcanic regions; as for instance, *Nique* and *Aglasinique* in the Isthmus of Darien."

The meaning of the Central American *ic* or *ique* identifies it with the *mar-ca* of the South American languages. For, according to Sir Clements Mark-

<sup>52</sup>Walter E. Roth, *An Inquiry into the Animism and Folk Lore of the Guiana Indians*, 30th Annual Report of the Bureau of Am. Ethn., pp. 330-1.



ham," *marca*, in the Quichua means a "hill," or a terrace or a village on a hill.<sup>51</sup> The idea of elevation or prominence seems to be its fundamental meaning when used in names of places, and possession, leadership, excellence, such as is supposed to belong to royalty, when applied to persons. That is, it means "head," "chief," "king," the same as *melech*, *malqui*, *mulek*, and the original *mol-ic*.

Sir Clements Markham also furnishes a clue to the meaning of the word. He tells the story<sup>52</sup> of a certain Peruvian, Martin Huaman, who, having saved the life of a Spaniard named Ayala, at the battle of Huarina, adopted the Spanish name and called himself, Martin Huaman Mallqui de Ayala, where Mallqui seems to be equivalent to "lord" or "king" of the man whose life he had saved.

Prof. Marcou was of the opinion that *America* is the accepted form of the old Indian *Americ* or *Amerique*, and not, as generally held, a name coined in glorification of Amerigo Vespucci.<sup>53</sup> If this view is correct, *America* is, both in form and meaning, identical with the Book of Mormon names, *Amaleki* and *Amalekiah*, the meaning of which is, "The King of Jehovah," and, as applied to the country, "The Land of the King of Jehovah;" that is to say, in other words, *The Land of Zion*.

<sup>51</sup>Introduction to *Memorias Antiguas Historiales del Peru*, by Montesinos, Hakluyt Society, London, 1920, p. 10.

<sup>54</sup>The Incas of Peru, p. 69.

<sup>55</sup>*Incas of Peru*, p. 17.

<sup>56</sup>The name Amerigo is also spelled Amerrigo, Merigo, Almerico, Alberico, and Alberigo, as well as Americus, and it is a question whether the last form was not coined as an explanation of the origin of *America*, by scholars who knew not the Indian word, Amerique.

NEPHI. Elder George Reynolds traces this celebrated name to an Egyptian root. He says:<sup>57</sup>

"Its roots are Egyptian; its meaning, good, excellent, benevolent. \* \* \* One of the names given to this god [Osiris], expressive of his attributes, was Nephi, or Dnephi, \* \* \* and the chief city dedicated to him was called N-ph, translated into Hebrew as Noph, in which form it appears in Hosea, Isaiah, and Jeremiah. Its modern English name is Memphis."

This agrees with a statement credited to Eusebius, to the effect that the Egyptians called the Creator *Kneph*, and they pictured him as a man with a coiffure adorned with feathers; or as a serpent; and sometimes as a man with a solar disk on his head. *Noub*, or *Nouv*, according to Champollion, was the *Knouphis* of Strabo, and the same as the *Kneph* of Plutarch and Eusebius.

It is necessary to note that all these forms, Nephi, Dnephi, Kneph, Noub, Nouv, and Knouphis, are variants of the same name.

Wm. Osburn<sup>58</sup> connects the name also with Noah, thus:

"*Kneph*, *Nu* or *Noah* was a local god of some city of the Mendesian nome in the northeast of the delta. \* \* \* A shrine dedicated to Kneph was found there by Mr. Burton. As we have explained, he was the god of the yearly overflow. His name was sometimes written (with hieroglyphics) which seem to mean, 'Nu (Noah) of the waters.'"

Isaiah calls the flood "The Waters of Noah."<sup>59</sup>

<sup>57</sup>The Story of the Book of Mormon, p. 296.

<sup>58</sup>Monumental History of Egypt, Vol. 1, p. 340.

<sup>59</sup>Isaiah 54: 9.

There is also a word *nebbu*, which Churchyard<sup>60</sup> says is a divine title meaning, the Everlasting, the Self-existent, the Eternal One.

Some Egyptian words have close relatives in the Hebrew, easily recognized. I believe this is one of them. *Nebi*, from *Naba*, is, evidently, the Nephi of the Book of Mormon, and the Kneph of the Egyptians. *Naba*, according to Gesenius,<sup>61</sup> in Nihil means "to speak under divine influence," as a prophet. One of the derivatives from this root is *Nebo*, a name given to the planet Mercury, by the Chaldeans, because they regarded that star as the celestial scribe.

How expressive the name Nephi is, when we understand its meaning! How well it corresponds with the character and mission of the great son of Lehi!

There are several names among American proper nouns, which seem to be derived from the same root as *Nephi*. One of the affluents of the Amazon is *Napo*, and in the upper Amazon valley there is a tribe of Indians, of the Zaparo linguistic stock, known as the *Nepa* Indians. The *Nabuapos*, the *Napeanos*, the *Napos*, and the *Napotoas* are among the tribes enumerated by Dr. Brinton.<sup>62</sup> And then there are the *Nahuas*, of the great Uto-Aztec stock of which tribes have been found all the way from the Isthmus to the banks of the Columbia river.

This word should be given special attention.

The Nahuas had lost all the labial sounds except

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<sup>60</sup>*Signs and Symbols of Primordial Man*, p. 365.

<sup>61</sup>*Naba*, in Kal, means "to boil up," as a fountain; hence to pour forth words, as those who speak under divine influence.

<sup>62</sup>*The American Race*, pp. 118, 208, 282, 285.

"p" and "u." The sound of "b" or "f" or "ph" they would represent by a "u." "The change of *b*, *p*, to *u*," says Mr. Denison, "is of very wide geographical reach, as Mexican *kaub*, 'ape,' Sansk. *kapi*." He also points out that the pseudo-labial "u" may represent a labial, such as "b," "p," "f," "v," or "w;" or even a lost "g" or "r." The word *Nabua* may, therefore, as far as the pronunciation indicates, be considered identical with *Nephi*.

The meaning of the word is variously given. Sahagun says that all who spoke the Mexican language *clearly* were called *Naboas*. Molina traces the name through a verb meaning "to instruct," and especially in an occult sense. Brasseur de Bourbourg is more definite. He considers it a word of the Quiche language, meaning "to know," "to think," and, as a noun, "wisdom," "knowledge." It is, in fact, the Abbe suggests, identical with our "know-all," but it is frequently used to denote something mysterious, extraordinary, or marvelous.<sup>63</sup> According to these definitions, *Nao* is identical in meaning with the Hebrew *naba*, "to speak under divine influence," to "prophesy," and the Indian *Nabua* is the same as the Book of Mormon *Nephi*, and the Hebrew *Nabi*, a prophet.

<sup>63</sup>The Primitive Aryans in America, p. 94.

<sup>64</sup>Bancroft, *Native Races*, Vol. 2, p. 129. "On n'en trouve pas, Toutefois, la racine dans le mexicain. La langue quiché en donne une explication parfaite; il vient du verbe *nao* ou *naw*, connaître, sentir, savoir, penser. *Tin nao*, je sais; *naoh*, sagesse, intelligence. Il y a encore le verbe radical *na*, sentir, supçonner. Le mot *nahual* dans son sens primitif et véritable, signifie donc littéralement "qui sait tout;" c'est la même chose absolument que le mot anglais *Know all*, avec lequel il a tant d'identité. Le Quiché et le Cakchiquel l'emploient fréquemment aussi dans le sens de mystérieux, extraordinaire, merveilleux."

The word *nepohualtzitzin* should be mentioned here. That, we are told, is an Aztec word.

Boturini makes the statement that the Nahuas used knotted cords, similar to the quipus of the Peruvians, to record events, but that their use had been discontinued before Aztec supremacy. Those knotted cords were called *nepohualtzitzin*. The Italian traveler even claims to have seen one of them in a very dilapidated condition at Tlascala, but Bancroft<sup>65</sup> rather doubts this. Be that as it may, the word itself is very instructive.

To begin with the last part of it, *tzitzin*, seems to be the Hebrew *tsits* which means "a shining forth," "brightness." It was the name for the shining plate of gold worn by the high priest, and upon which "holiness to the Lord" was engraved.<sup>66</sup> *Tsitsith* was also the word by which the tassels or fringes prescribed in the Mosaic law<sup>67</sup> were designated. The Nahua word *tzitzin* may, if of Hebrew origin, therefore, be understood to refer to either engraved plates, or to knotted cords, or fringes.

If *Nepo*, as I believe, is Nephi, and *ual* gives the word to which it is attached the value of an adjective, as, for instance, *Nezakualcoyotl*, "The fasting coyote;" *Nezakualpilli*, "The Fasted-for prince;"<sup>68</sup> *Quetzalcoatl*, "feathered serpent," then, analogous with such construction, *Nepohual* would be "Nephite."

*Nepohualtzitzin* would, then, mean, "Nephite

<sup>65</sup>*Native Races*, p. 551.

<sup>66</sup>Ex. 28:36-8.

<sup>67</sup>Numb. 15:38.

<sup>68</sup>Comp. Bancroft, *Native Races*, Vol. 5, p. 372. Prescott, *Conq. of Mex.*, Vol. 1. pp. 86. and 151.

plates," or "Nephite cords." It is easily understood how knotted cords used as "records" could be called *tzitzin*, "plates," figuratively speaking, if we remember that our records are still "books" from the time when "beech" staves were used as we use paper.

The word *Anahuac*, as the country of the Nahuas was called, the authorities tell us, has no relationship to *Nabua*; it means the country, or any country, near the water. But, notwithstanding the authorities, it is not impossible that it is very closely related to *Nabua*, and that its true meaning is, "The Land of Nephi, by the Water."

*Napa* was, further, the name by which a sacred figure of the llama was known by the Peruvians.<sup>69</sup> At a certain festival a number of those animals were sacrificed. The shepherds came with a special llama, draped in red cloth and wearing golden ear rings. This llama was the *napa*. The insignia of the Inca was brought out in honor of that animal, and dancing was performed as part of the sacred ceremonies.

This, I think, shows clearly that the word stands for something sacred, something in a special manner connected with the divine service.

ONIDAH. This is the name of a hill on which Alma preached the gospel to the Zoramites (Alma 32:4), and the place where Lamanites, later, gathered themselves when they expected to be attacked by Amalickiah. (Alma 47:5.)

It is a genuine Indian word. According to Schoolcraft,<sup>70</sup> its Indian form is, *oneotaug*, which

<sup>69</sup>Sir Clements Markham, *The Incas of Peru*, p. 51.

<sup>70</sup>*Indian Tribes in the United States*, Vol. 4, p. 384.



means "stone people." That would, reasonably, be "hill people," and that would confirm the use of the word in the Book of Mormon as the name of a hill. The proper analysis of the word is, *Ōnia*, "stone," *oda*, "people," and *aug*, a plural ending.

The *Oneida* Indians formed one of the five tribes (the Onondagas, the Mohawks, the Senecas, and the Cayugas were the others) who united into a federation under the leadership of Hiawatha, for the purpose of abolishing war in the world.

There is an *Oneida* valley in the state of New York, and a number of other places in America are known by this Book of Mormon name.

PACHUS was the name of a king who ruled the "dissenters" that had driven the "Freemen" out of Zarahemla and taken possession of the land. (Alma 62:6.)

This word is found in the Peruvian *Pacha-camac*, which means *world-creator*, and was the name given to the Deity." The Chibchas, in what is now Colombia, had the same name for God, in the shorter form, *Bochi-ca*. It is also found in such royal titles as *Pacha-cutec* Inca Yupanqui, where it seems to be equivalent to "lord." In that case it is identical in meaning with the Pachus of the Book of Mormon, the title assumed by the dissenting king.

*Pacha* means both "world" and "time," or perhaps an "eternity." That connects it in meaning, though not in form, with the Hebrew *olam*, which also means both *world* and *eternity*.

SIDON. This was the name of the river that

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<sup>71</sup>John Fiske, *The Discovery of America*, Vol. 2, p. 338.

is so often mentioned in the Book of Mormon. (Alma 2:15.) *Sidon* means "fishing," and the *River Sidon* means, therefore, the same as "Fishing River." It is the same name as that which was given to the river, on the banks of which Zion's Camp was located, in Missouri, June 19, 1834, where the important revelation, Doctrine and Covenants Sec. 105, was given, June 22, the same year.

The name "Sidon" may not have been retained in the languages of the descendants of the people of Zarahemla, but the Lenni Lenape Indians have preserved a tradition in which the name "Fishing River" is mentioned. According to their tradition, the Lenni Lenape, many centuries ago, lived somewhere in the western part of the American continent. For some reason or other they decided to migrate. After a very long journey they arrived on the *Namesi Sipu*,<sup>72</sup> which in their language means "Fish River," the same as "Sidon." Here they met another tribe, which they called Mengwe. By their scouts they had been informed that the Talligewi, or Alligewi who lived east of the Mississippi, were a powerful nation which had built many cities and regular fortifications. The Lenape and Mengwe united and made war upon the Alligewi, though these were a people of gigantic stature.<sup>73</sup> They do not claim that the entire nation crossed the Namesi Sipu. Many, they say, remained behind in order to assist those who had not crossed

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<sup>72</sup>From *namaes*, "fish," and *sipi*, "river;" see Brinton, *Library of Aboriginal American Literature*, Vocabulary, Vol. 5.

<sup>73</sup>Brinton, *Libr. of Abor. Amer. Liter.*, Vol. 5, p. 141. The Delawares says Dr. Brinton, applied the name "Fish River" to several streams, but not to the Mississippi.

over but who had "retreated into the interior of the country on the other side." Those who did emigrate finally settled on the four rivers Delaware, Hudson, Susquehannah, and Potomac.

TIMOTHY is the name of one of the Twelve appointed by our Savior in this country, to carry the gospel message to the people here. On the face of it it appears to be a Greek word, meaning "Honoring God."

But it is also Indian. Dr. Brinton<sup>74</sup> tells us that in the mountain district south of the plains near Maracaibo, in south America, there are some Indian bands, or what remains of them, known as the *Timotes*.

ZARACHEMLA. Elder George Reynolds<sup>75</sup> suggests that this word means either, "A rising of Light," or, "Whom God Will Fill Up." The latter I consider the better rendering of the two. The word *zara* is Peruvian for "corn," or "maize." It is also Hebrew for "seed," especially in the sense of offspring. "Hemla" is, probably, the Hebrew *hamulah* "abundance," and *Zarahemla* would then mean, applied to the country, "a place where there is a seed abundance;" that is, Bountiful; applied to a person, it would mean one "who has a numerous offspring."

That *Bountiful* and *Zarahemla* refer to the same country seems to be clear from these passages: "Thus the land on the northward was called Desolation, and the land on the southward was called Bountiful."

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<sup>74</sup>*The American Race*, p. 179.

<sup>75</sup>*The Story of the Book of Mormon*, p. 298.

(Alma 22:31.) "The land southward, which was called by the Nephites Zarahemla." (Ether 9:31.) That the two countries were identical only in part, however, may be inferred from this reference to the two countries: "And the land which was appointed was the land of Zarahemla and the land Bountiful, yea, to the line which was between the land Bountiful and the land of Desolation." (3 Ne. 3:23.) From which it appears that the two countries were adjacent, but that Zarahemla did not extend as far as the boundary line between Desolation and the land on the southward, but that Bountiful did. My impression is that practically the entire Central America was called Bountiful, and that a great part of the country along the Atlantic was known among the Nephites as Zarahemla, while the Pacific coast was more particularly the land of Nephi, after the people had been driven from their first inheritance into the land Bountiful. (Alma 22:33.)

As has been stated on page 130, many of the descendants of Lehi, both Nephites and Lamanites, found their way to North America. As an illustration of this fact, the following incident may be referred to.

It happened during the trek of Zion's Camp to Missouri in 1834. On June 2, that year, the Prophet, accompanied by some of the brethren, ascended a high mound. On the top of this mound they found what appeared to be the remains of three altars and some human bones. On removing the earth to the depth of a foot, they came upon a skeleton, almost entire. It had an arrow between the ribs. Brigham Young retained the arrow, and parts of the skeleton were carried to Clay county.

While the brethren were together, the Spirit of the Lord enlightened the understanding of the Prophet Joseph, and he declared that the remains were the skeleton of a "white Lamanite," a warrior and chieftain under the great prophet, Onandagus, who was known from the hill Cumorah, or eastern sea, to the Rocky Mountains. The name of the warrior was Zelph. (Andrew Jensen, *Hist. Rec.*, p. 581.)

The only thing absolutely i m m o r t a l is thought, and words are the long-enduring, almost indestructible symbols of thought. When one looks into a Sanskrit dictionary and finds that *lubb*, 4,000 years ago meant *love*, as it does today, that *bhar* meant *bear*, and *gau* meant *cow*, it is a matter of surprise that mere words may be imperishable—  
*T. S. Denison, A. M.*

## CHAPTER SEVEN

### AMERICAN NAMES FROM OLD-WORLD LANGUAGES

FROM what has been said in the preceding chapter, it is evident that many of the important Book of Mormon names are still retained in some of the names of Indian tribes and in many American geographical names. In this chapter another list of words will be presented. These are not directly connected with the Book of Mormon, but they furnish, in their construction and meaning, satisfactory evidence of their origin in Old-World languages, and, by so doing, corroborate the remarkable story of the Book of Mormon, according to which this country, at different times, received colonists from Asia, who brought with them their civilization, including their languages, traditions, religion, etc. Everyone of these words, which are only a few out of many, deserves the closest study.

ABAGH, a Chapanec word said to mean "father;" the Hebrew *ab*, or *abba*. (Donelly.<sup>1</sup>) It is found, in different forms, in different Indian languages, as, for instance, *apa* (Shoshonian and Ute); *abi*, (Tsimshian) "my father;" *apu* (Quichua), "chief," "father." (Brinton, *The American Race*, p. 122.)

ACCLA-CONA, a Quichua word meaning "chosen virgins." *Mama Cona* is the name for "ma-

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<sup>1</sup>Donelly in his *Atlantis*, p. 234, gives a list of Indian words with Semitic affinities, copied from Senor Melgar's *North Americans of Antiquity*, a few of which are found in this chapter.



trons." The word "kone" for a married woman, and "kona" for a woman of ill repute are still used in Teutonic languages. They are evidently from the same source as the Indian word.

AH-TUM, a Maya word meaning, "he of the new things" (Augustus le Plongeon, *Queen Moo*, p. 99.) That is Adam. It is the Egyptian *Atum*, a name for the Creator.

ALLPACAMASCA, a Quichua word for the human body. Nadaillac (*Prehistoric America*, p. 435) says it means literally "animated earth." The conception of the earthly tabernacle of man as a lump of animated earth, must have come from the same source from which Moses drew his information.

AMOLAC. This is the name of one of the kings of the Akahals, mentioned in the *Annals* of the Cakchiquels.

The Cakchiquels were one of four closely related tribes of the Maya linguistic stock, the others being, the Quiches, the Tzutuhils, and the Akahals. They occupied a portion of what is now Guatemala. The *Annals* contain the early traditions and later history of the people. The author says: "Here I am going to write a few of the sayings of our earliest fathers and ancestors, those who begat men of old, before the hills and plains were inhabited."

Concerning the origin of the people, he writes:

"We came from the other side of the sea, from the land of Tulan, where we were brought forth and begotten by our mothers and our fathers."<sup>2</sup>

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<sup>2</sup>Brinton, *Library of Aboriginal American Literature*, Vol. 6, p. 67.

### Again:

"These are the sayings of Gagavitz and Zactecauh, and these are the very words which Gagavitz and Zactecauh spoke: 'Four men came from Tulan; at the sunrise is one Tullan, and one is at Xibalbay, and one is at the sunset; and we came from this one at the sunset and one is where is God. Therefore there are four Tulans \* \* \* from the sun setting we came, from Tullan, from beyond the sea; and it was at Tullan that arriving we were brought forth, coming we were brought forth by our mothers and our fathers.'"<sup>2</sup>

The author of the *Annals* tells us that one of the kings of the Akahals was called *Ychal Amolac*. During his reign the Akahals occupied several cities. Then messengers came from neighboring kings challenging Amolac to a test of valor and military strength. He accepted the challenge, but was murdered when he entered the council chamber whither he had been summoned.

*Ychal* may, possibly, be the Hebrew *Isbel*, meaning "man of God."

*Amolac* certainly is the Book of Mormon name *Mulek* with the prefix "a." This prefix, according to Dr. Brinton's vocabulary, means "thy."<sup>4</sup> Or, it may be an abbreviated form of the masculine article "ah." *Mulek* means "king," and *A-Mulek*, or *Amolac*, would mean, either "thy king," or "the king." It may have been this very title, whether assumed or given by the people, that aroused the jealousy that caused his death.

The name proves that *Mulek* with its derivatives, *Amulek*, *Amaleki*, and *Amalickiah*, is a genuine In-

<sup>4</sup>Brinton, *Library of Aboriginal American Literature*, Vol. 6, p. 209.

<sup>2</sup>*Ibid.*, p. 69. Tulan is spelt as quoted, in one place with one "l" and in another with two "ll."

dian name, handed down from generation to generation, and thus it has interest to us.

APA, se *abagh*.

AKO, or nakho, a word very similar to *nabash* and *nagas*, one Hebrew and the other Hindu for "snake" or serpent. The nations of the Lenape group, says Rafinesque (*American Nations*, p. 85), connect the ideas of devils, snakes, foes and call them *ako*, or *nakho*.

AZTLAN, probably the Scandinavian "asgard."

BABA, Haytian for "father." See also *abagh*.

BATZ, Chapanec for "daughter;" Hebrew *bath*. (Donelly.)

BEEN, Chapanec for "son;" Hebrew *ben*. (Donelly.)

BUSK, or *puskita*, the name of a religious festival of the Creeks. (Brinton, *The American Race*, p. 88.) It was observed when the corn became edible, and was connected with a particular drink and the maintenance of the perpetual fire. Compare the Hebrew *pesach*, the Greek *pascha*, the Scandinavian *pask*, or *paaske*, and our pascal.

CUZCO, the name of the holy city of the Peruvians, the capital of the Incas. The word is Quichua and means, according to Garcilasso de la Vega, "navel." (*Roy. Com.*, Book 2, chap. 5.) Rivero (Rivero and Tschudi, *Peruvian Antiquities*, p. 44), takes the same view:

"It is certain, according to the traditions of the natives, that, as the navel is the source whence the infant receives life and growth in the womb, the plain of Cuzco was the nucleus of civilization and the focus of light for the estate founded by

Manco Capac and Mama Oella Huaco, as the celestial couple were called."

Squier (*Incidents of Travel and Exploration in the Land of the Incas*, p. 426), says:

"Its name, which signifies umbilicus or navel, was not given to it after the Inca dominion had been widely extended by warlike princes, but at the very period of its foundation, to denote that its position was central and dominating."<sup>3</sup>

If we accept this derivation of the word, we are struck with the fact that the concept of the name for the city is purely Hebrew. Jerusalem was by the ancient prophets called the "navel" of the earth. (Ezek. 38:12; Judges 9:37.) "Thus saith the Lord God, This is Jerusalem: I have set it in the *midst* [Hebrew "navel"] of the nations and countries that are around about her." (Ezek. 5:5.) The highland forming the backbone of Palestine, where Jerusalem was established, was to the Hebrews the *tabbur*, the "midst," "the center," literally "the navel" of the earth. The very name proves that Cuzco was to the Peruvians what Jerusalem was to the Hebrews. Dante borrowed the Hebrew idea and placed Jerusalem in the "center," with Ganges as one extreme and the Pillars of Hercules as the other. To the Greeks Delphi was the "navel" of the earth. They, too, borrowed the Hebrew idea; for the Greeks were great travelers and liberal borrowers. But where did the

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<sup>3</sup>Montesinos derives the word from *cosca*, "to level," and translates it, "leveler of ground;" or from *coscos*, the heaps of earth found in the neighborhood. Sir Clements Markham says, *cozque*, "leveler of ground," from *cusquini*, "to level," "to break clods." But Garcilasso's derivation may probably be accepted safely.

Peruvians get the same idea, if not through some such connection with the Old Country as related in the Book of Mormon?

EHAJE means "sun," in the dialect of the Ticunas, an Indian tribe in the upper Amazonian basin. (Brinton, *The American Race*, p. 357.) Their name for fire was *ejbeh*. These words should be compared with the Hebrew, *Ebeyeh asher ebeyeh*, "I am that I am," the name by which God revealed himself to Moses, when he appeared as a flame, burning without consuming. (Ex. 3:14.) To a sun worshiper—as the Indians are—the sun is the visible manifestation of God, and fire is but an emanation from the sun. But how are we to account for the fact that these Indians applied to the sun and to fire the very Hebrew name by which God revealed himself to Moses, when appearing in a flame?

ELAB, Chapanec for "God." The Hebrew *Elab*, or *Eliab*, means, "whose father is God." (Donnelly.)

ELAPI. This word, according to Rafinesque, (*The American Nations*, Vol. 1, p. 150), is Lenape and means, "the most manly." He connects it with the Semitic *Alabi*, meaning "angel fathers," probably the same as *Arabi*, or Arabians, and also with the Turanian *Chelabi*, or *Cherabi*, "lords," and the Hebrew *Cherubim*.

ENOT, Chapanec; the same as the Hebrew Enos, the son of Seth. (Donnelly.) Or *enosh*, "man?"

ES-RUACH, Chapanec for "Holy Spirit," according to Garcia. It is the Hebrew, *eth-ruach*. (Isa. 63:10.) "From the want of "r" the *es-ruach* of the Chiapanese was pronounced by the Mexicans, Eh-

Euach." (Mrs. Simon, *The Ten Tribes of Israel*, p. 57.)

EW-EIWAH, or *Huewab*, is the Arawak name for the morning and evening star, which was revered as one of the visible manifestations of the Deity. See also *ebaje*.

HAYLLI. On the testimony of Dr. Boudinot (*A Star in the West*, p. 231), Iroquois Indians had a song in which the Hebrew *Hallelujah* was plainly heard. Garcilasso de la Vega (*Roy. Com.*, Book 5, chap. 2), says *haylli* is a Peruvian word meaning, "triumph," and that every stanza of the native songs to the sun—that is to say, to the Deity manifested in that glorious luminary—ended with that word. In other words, it was used as the Hebrew *Hallelujah* in the psalms of praise.

ILLA TICI VIRI COCHA. In Peruvian tradition, the Pirua dynasty is represented as beginning with a divine personage having this name. *Illa* which seems closely related to the Semitic *El*, *Il*, *Allah*, etc., is said to mean *Light*, and is one of the names applied to God. *Tici* is said to mean "the foundation or beginning of things." *Vira*, also spelled *Uira*, may be the same as *Phirua* from the Egyptian *Phra*, "the sun," and is said to mean "store house of all things," the same as the Egyptian *per-aa*, "the big house." The meaning of *Cocha* is said to be, a "lake," and also "abyss." Sir Clements Markham renders the words, "The Splendor, the Foundation, the Creator, the Infinite God." (*The Incas of Peru*, p. 42.)

In this combination of words there seems to be an obvious reference to the story of the creation



related in Genesis, where we are told that the Creator, in the beginning, laid the foundation of the world, the great store house, in the deep (*tehom.*)

INNUIT, the name by which the Eskimos are known among themselves, is derived from *Inuk*, which, according to Bancroft (*Native Races*, Vol. 1, p. 40), means "man." Both the form of the word and its meaning points to the Hebrew *Enosh*, or *Enos*, as related words.

INTI, the Quichua word for "sun," is, according to the opinion of Rivero and Tschudi (*Peruvian Antiquities*, p. 96), derived from the Sanskrit *Indh*, "to shine," "to burn," "to flame." The Greeks, too, we are told, (John Fiske, *Myths and Myth Makers*, p. 20), borrowed from Sanskrit many of the names of their deities.

ISHU in the dialect of the Totoro Indians in Colombia means "women." (Brinton, *The American Race*, p. 347.) It is pure Hebrew. It is found, in one form or another, in numerous Indian dialects; for instance, *ysabo* (Piaroa) *yusabu* (Pano); *esate* (Motilone); *ixal* (Maya.) These are from Brinton's *The American Race*. Bancroft tells us that *Ixok* is the Maya-Quiche word for woman, and that the sound *ish*, expressed by the "x," is frequently used to denote the feminine gender. (*Native Races*, Vol. 3, 767.) *Ixchel*, "woman-god," was the goddess of childbirth, and in Yucatan her image was placed under the bed. In Guatemala the name of the same goddess was *Xmucane*, which is said to mean "mother of the gods."

JIN-WIS. Rafinesque claims that this is the

Hebrew *ish*, or Adam, of all the Lenape tribes. (*Am. Nations*, Part 1, p. 152.) *Wis*, he says, is the same as *ish*, "man," the "w" being the definite article, meaning either "he," "she," or "they."

**KANTI KANTI.** This is the name the Lenapes gave to their principal religious rite, which consisted of singing and dancing. It is from an Algonquin root meaning, as Dr. Brinton informs us, "to sing." The Abnaki related word is *skan*. Compare *kanti* with the old English *cant*, which later became *chant*, from the Latin *cantare*, which originally meant to perform mass, or divine service. The related words "cantata," "cantor," "chanson," etc., are well known. Compare *skan* with the English *scan*, which formerly was written *skan*, as it is in Danish and Swedish, and which is traced to the Sanskrit "skand," "to spring," "to ascend." In the Abnake it means to "sing," and to "dance," which is near enough to the Sanskrit. In our language it means to examine a song or to count the verse feet, or to read or recite a piece of poetry so as to indicate the meter. The relationship of the Lenape and Algonquin words with the Sanskrit *skand* is apparent.

**LUUMIL AHAU.** This, according to le Plongeon, is Maya for "The King's Country." (*Queen Moo*, p. XIV.) Bishop Landa reads the glyph representing that name, *Yaxkin*, which is the name of the seventh month of the Maya calendar, and translates it, "the vigorous sun." If, however, Dr. Plongeon says, we interpret the symbol phonetically, it gives us, "the country of the king, which is surrounded by water;" or, "the kingdom in the water."

It is the name, he says, in the Troano manuscript, for the Maya kingdom.

It might be remembered in this connection that Jacob, the brother of Nephi, shortly after the exodus from the first settlement in the Land of Lehi, in his teachings, told his brethren that they were upon an "isle of the sea" (2 Ne. 10:20), referring, possibly, to South America; and also that there were other "isles of the sea," which were "inhabited by our brethren," because the Lord had led others away from the house of Israel, "according to his will and pleasure." If he alluded to the Mulekites, among others, which he may have seen in his prophetic vision, he may well have referred to Central America as one of the other isles, where the Maya kingdom at one time flourished. In the Book of Alma (22:32) the land of Nephi and the land of Zarahemla are said to be "nearly surrounded by water," there being, as I understand it, a "narrow neck of land" at each extremity. (Alma 22:32; 50:34.)

According to Dr. Augustus le Plongeon, long, long ago the land of the Mayas had attained to a high degree of culture in arts and sciences. The Mayas were mighty navigators, whose ships traveled the seas, and they became known as such. He identifies them with the Nagas, of whom J. Talboys Wheeler in his *History of India* says: "The traditions of the Nagas are obscure in the extreme; they point, however, to the existence of an ancient Naga empire. \* \* \* The Nagas, or serpent worshipers, who lived in crowded cities and were famous for their beautiful women and

exhaustless treasures, were doubtless a civilized people living under an organized government."

Mr. le Plongeon's theory is that the Mayas, like the British of today, had colonies all over the world, and that traces of their culture are still found in many parts of the world. This agrees with the thought expressed by Elder George Reynolds, that America, during the reign of the Jaredites was not cut off from the rest of the world, as it was later, after the colonization by Lehi. But this is, of course, only a theory which has yet to be proved, or disproved.

MAMA, the word for "mother," is found in many Indian languages and dialects, from Peru to the extreme north. It is also a Semitic word.

MAMONA, according to Rafinesque, is a Haytian name for the deity. The word is known from the New Testament where it stands for "the god of this world," "wealth," "money," the "riches of unrighteousness" as contrasted with the riches that consist in righteousness. (Matt. 6:24; Luke 16:9.)

MEXICO. The "x" in this name is generally pronounced as our "ks," as in "Dixi," but I understand that the correct pronunciation, according to Pimentel, is rather like "ch," though not quite the same. Lord Kingsborough says it should be sounded like a "c" with a cedilla, something like "cz" or "z." Perhaps the Hebrew "shin" would represent the sound as well as any modern letter.

Concerning the etymology of the word, the opinions are divided. Clavigero, after careful consideration, concluded that *Mexico* means "The Place

of Mexitli," or Huitzilopochtli, the god Mars of the Mexicans. (*The History of Mexico*, Vol. 1, p. 162.)

Lord Kingsborough<sup>c</sup> connects the word with the Hebrew *Messiah* (*Mashiach*.) He says:

"It is certainly remarkable, as connected with the expectation which the Mexicans entertained of a future Redeemer, that Quetzalcoatl should have been called by them by the other name of Mecitli. Cortez, in describing to the emperor Charles V, the horrors which the Mexicans sustained during the last days of the siege, and Gomara, in repeating the same history, both mention that they console themselves in their last sufferings with the hopes of going to heaven with Quetzalcoatl.<sup>7</sup> Quetzalcoatl was worshiped by the Mexicans under the name of Huitzilopuchtli, which name was corrupted by the Spaniards into Ochilobus, so that the accounts of Cortez and Gomara perfectly agree. In Cholula this god was known by the peculiar appellation of Quetzalcoatl, which signifies, *The Green Feathered Serpent*. With respect to the appellation Mecitli (the Spanish 'ç' thus marked being always pronounced as 'z'), it is very remarkable that it is precisely the same as the Hebrew name *mashiach*; for 'tli' does not form a part of that proper name, but is a common termination to Mexican names."

Lord Kingsborough, in this explanation, follows Garcia, whom he quotes thus:

"In New Spain the word Mesico is found, which, as Brother Stephen de Salazar remarks, is Hebrew, and is, therefore, introduced in the second Psalm, and signifies 'his Anointed': And although in that province it is the name of a city, and here in the Psalm the name which the Jews bestowed on their kings and priests, and on Christ, our Lord, who, as they expected, was to come and redeem them, still I do not attend to this difference as this name might easily have been given to a city; since the

<sup>c</sup>*Antiquities of Mexico*, Vol. 6, p. 186.

<sup>7</sup>His Lordship spells the Name, Quecalcoatle.

leader who conducted those who peopled Mexico was named Mesi, or, as others write it, Mexi \* \* \* The word Mesi should be noted as being really Hebrew, and it agrees surprisingly with the name of the chief head, or captain of the Mexicans.”<sup>8</sup>

Prescott<sup>9</sup> makes this observation:

“The Hebrew word from which is derived *Christ*, ‘the Anointed,’ is still more nearly—not ‘precisely,’ as Lord Kingsborough states (*Ant. of Mex.*, Vol. 6, p. 186)—identical with that of Mexi or Mesi, the chief who was said to have led the Aztecs on the plains of Anahuac.”

Mr. T. S. Denison, a more recent writer on the subject,<sup>10</sup> connects *Mexitli* with the Assyrian *mekb*, “strong,” “superior,” etc., and with the Persian *Ahura-Mazda*, “the great God.” *Mazda* becomes, he says, by extension, *mazida*, which would be *Mexitli* in Mexican.

Mexico, then, was named, as all seem to think proved, in honor of Mexi, or Mecitl, or Mesi—for the spelling varies—the leader or chief of the Aztecs, probably the same as Huitziton or Huitzilopochtli, as Bancroft suggests. But that name, Mesi, or Mexi, is identical with the Hebrew title Messiah.

It should be remembered that the Hebrews did not always refer to the Savior of the world when they spoke of the Messiah. To them the anointed priests were Messiahs. (Lev. 4:3.) Their king was a Messiah. (1 Sam. 2:35.) Even Cyrus was a Messiah.

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<sup>8</sup>Garcia, *Origin of the Indians*, Book 3, chap. 7, sec. 2; Quoted by Kingsborough, *Antiquities of Mexico*, Vol. 6, p. 186.

<sup>9</sup>*Conquest of Mexico*, Vol. 2, p. 391, footnote.

<sup>10</sup>*Primitive Aryans of America*, p. 54.



(Isa. 45:1.) This is clear from the Hebrew text, although not from the translations. It was, therefore, in accordance with the Hebrew understanding of the word, to call the *Nabua* (or, as I believe, *Nephite*) leader after whom the City, and then the entire republic, of Mexico was named, Messiah—Mexi.

MOL, a Maya word meaning, according to Brinton, le Plongeon, and others, "to gather." It is the first syllable of the Hebrew Molech or Moloch, the name of the god of the Ammonites, which means, literally, "food-gatherer." See also *Mulek* in a preceding chapter.

NEPOHUAL-TZITZIN, Nephite records. See page 149.

PALLA, a lady of royal blood in Peru. The name is, evidently, from the same source as the Greek *pallas*, the title which was given to the goddess Athene, or Minerva. The Greek word is, most probably, from *pallax*, which originally signified a maiden, one well beloved, and, in the plural, was applied to the virgin priestesses.<sup>11</sup>

PERU. Some incredible stories have been told about the origin of this name. The Peruvians themselves did not have a common name for the domain of the Incas but called it *Tavantinsuyu*, "the four quarters of the earth."<sup>12</sup> Each province had its own name. Whence, then, the name Peru?

Garcilasso de la Vega relates that Vasco Nunez de Balboa, who, in 1531, was the first European to

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<sup>11</sup>Liddell and Scott.

<sup>12</sup>Prescott, *Conquest of Peru*, Vol. 1, p 52.

view the Pacific, having crossed the Isthmus of Darien, sent expeditions south to explore the coast. The sailors of one of these expeditions captured an Indian at the mouth of a river and brought him aboard the ship. Here they asked him, by signs, to tell the name of the country. Misunderstanding the question, he answered *Beru*, which was his own name, and then added, *pelu*, which is said to mean "river." So the Spaniards made *Peru* out of the two words.

This feeble attempt to explain how the Spaniards came to apply the name to the country may have an element of truth in it, but where did the word *Beru* come from?

Blas Valera claims that *pelu*, which seems to be only a variant of *peru*, means "river" among the Indians on the coast between Panama and Guayaquil, and that it was also a proper name. He also states that many derive the word from *pirua*, which is Quichua for a storehouse, a granary, and he accepts this view "cheerfully," because the Indians have many such storehouses, and "it was easy for the Spaniards to use the word and to say *Piru*, leaving out the final vowel and placing the accent on the last syllable."

This seems to be a pointer in the right direction towards the origin of the name. Pascual de Andagoya claims that, in 1522, he visited a province which had previously been honored by the presence of Gaspar de Morales and Francisco Pizarro, and which they had called the territory of the Cacique Biru. Subsequently this became Piru. So that the name was not of Spanish coinage, even if they were the first to apply it to the entire country.<sup>13</sup> It was a proper

<sup>13</sup>See Garcilasso de la Vega, *Roy. Com.*, Part 1, Book 1, chap. 6

name, common among the people before the arrival of the Spaniards.

There can be no doubt that *Peru* is an Indian word of great antiquity. The name or title of the very first Peruvian ruler on record was Pirua Paccari Manco, and his successors for some centuries are called the Pirua dynasty. Their beginning has been placed as far back as the fifth century B. C.,<sup>14</sup> and the name must be as old as the dynasty itself.

Sir Clements Markham<sup>15</sup> informs us that Vira or Uira, in Viracocha, is but a variant of Pirua, and that the latter ought to have a final "h." Montesinos spells the word *phirua*, indicating the probable identity with the divine title *uira*.

Rafinesque derives *Peru* from the *Puruas*, which, he says, were still in existence when he wrote, in 1836, living on the banks of the Uyacali river. They are, he claims, whiter than other Peruvians and are known as Piros, Paros, and Puruays.<sup>16</sup>

It can now be asserted that *Peru*, or *Phiruah*, is the Egyptian *per-aa*, which means "the great house," "the sublime porte," as it were, referring to the country itself, which was the great house of the Egyptians, and the great store house of grain, the granary, of the surrounding nations. It is akin to the well-known title *pharaoh*, from *ra*, "sun," and the definite article "ph." The Phiruas of Peru, as the pharaohs of Egypt, claimed to be the children of *phra*, "the sun," and they took the name of the object of their worship, just as the Christians have done.

<sup>14</sup>*Discovery of America*, Vol. 2, p. 303, by John Fiske.

<sup>15</sup>*Incas of Peru*, p. 41.

<sup>16</sup>*Am. Nations*, Vol. 2, pp. 26-7.

H. F. Lutz, (*American Anthropologist*, Oct., Dec. 1924, p. 452), has another explanation of the meaning of the word *pharaoh*. He says it is "a verbal noun from *pry* 'to come forth, to appear, to spout forth, to trace the origin from, to be begotten of,' and the word *pr*, simply means 'the great offspring, the great scion, the great son.' " Emphasis is placed on the sonship, and that corresponds to the idea of the Peruvian Incas concerning their origin.

According to Dr. Wm. Osburn, R. S. L.,<sup>17</sup> the Egyptian sun worship was primarily the reverence paid to Adam, our first ancestor, as the king and the ruler of the race. Somehow they associated Adam with the sun, perhaps as we speak of "the Sun of Righteousness" and mean our Redeemer. It was from some such association of ideas that the rulers of Egypt came to be called *pharaoh*, from *Pbra*, the sun, as Sir Gardner Wilkinson has shown, and for the same reason they claimed descent from the *Sun*, figuratively speaking. The Incas of Peru made the self-same claim, and they had their ideas from their predecessors, from the very beginning of the Phiruah dynasty, which is proved by the fact that these Indians had a magnificent sun temple on an island in Lake Titicaca, long before the Inca rule began. The Incas made the sun cult, as they found it, a state religion, and, like the Egyptian pharaohs, maintained that *they*, not the common people, were the descendants of the great luminary.

How this Egyptian cult came to America in pre-historic times is an interesting question. The Book

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<sup>17</sup>*Monumental History of Egypt*, Vol. 1, p. 339.

of Mormon tells us about the schism that separated the Nephites and Lamanites, who were of the Hebrew race. Enos (v. 14) says the latter, by a solemn oath, committed themselves to the diabolical policy of exterminating their brethren and destroying their records and scriptures, evidently with the view of establishing communities absolutely independent in both civil and religious affairs. But it is well known that the Jews in olden days, whenever they engaged in apostasy, turned to Egypt for religious ideas and practices. They did so at Mt. Sinai, when they feared that Moses had disappeared, and again when the ten tribes under Jeroboam revolted from the house of David. It was but natural for the disaffected Lamanites in this country, to establish the Egyptian sun worship, and more especially that of *Ra* as practiced at Heliopolis, the city and nome where Moses was born and where the father-in-law of Joseph, *Poti-phera* (Gen. 41:45), lived.

SCYRI, "chiefs." Dr. Brinton says the Manta and Cara Indians, according to tradition, had reached the coast between the gulf of Guayaquil and the Esmaraldas river in canoes and rafts, from the north, and that the latter developed into a powerful nation under the rule of their *scyri*, or "chiefs," of which they claimed 19 in succession before the country was conquered by the Inca Huayna Capac.<sup>18</sup> Here we have a word which, both as to meaning and form, seems to be identical with the Hebrew *Sar*, "prince," and with such words as *Caesar*, *Kaiser*, *Kejsare*, *Czar*, etc., all of which are the same word.

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<sup>18</sup>Brinton, *Am. Race*, p. 207.

It will be remembered that the name of the wife of Lehi was *Sariah* (1 Ne. 2:5), which means "A Princess of Jehovah." It is evidently closely related to *scyri*.

It is a notable fact, whatever the explanation of it may be, that right here, in the northern parts of South America, we find to this day, on the very surface of the accumulated strata of proper nouns, a number of well-known Book of Mormon names in excellent preservation.

TEHOM is a Maya word meaning, according to le Plongeon,<sup>19</sup> "abyss." It is the Hebrew word translated "deep" (Gen. 1:2.)

TEO-AMOXTLI. this is the name of the sacred record of the Toltecs.

About the year 83, B. C.,—so the story goes—a great council was held at Huehuc Tlapallan, at which the Toltec sages endeavored to restore the records that had been lost. At this gathering the Toltec calendar was corrected, to correspond with the solar year.

In the year 338, A. D., a great prophet arose, whose name was Hueman. He counseled the people to go and seek a new home. According to Ixtlilxochitl, when Hueman had reached the age of three hundred years, another great council was held, this time at Tollan in Anahuac, during the reign of Ixtlilcuechahuac. At this meeting the records were brought together, and from the existing documents a compilation was made, after a long conference and the most

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<sup>19</sup>*Queen Moo*, p. 73.



careful study. The result was a book which was called *Teoamoxtli*, "the divine book."

This book is said to have contained the annals of the Nahuas from the deluge, or from the creation; also instructions regarding religious rites, government, social and industrial activities, and it closed with a chapter of prophecies, we are told, concerning future events and a description of signs by which the approach of great changes and upheavals might be recognized. When the book was finished, the aged prophet spoke to the assembled nobles about the future of his people, the Toltecs. He predicted that after ten cycles<sup>20</sup> from the exodus from Huehue Tlapallan the people would become corrupt, and great calamities would be sent upon them by *Tloque Nahuaque*.<sup>21</sup> Finally the kingdom was to be destroyed by civil war.

"When the rabbit should have horns like a deer, and the humming-bird be found with spurs, and stones yield fruit; when the priests of the temples should forget their vows and chastity with noble ladies, pilgrims to the shrines of gold—then might they look for the fulfilment of Hueman's predictions; for lightnings and hail and snow, for famine and pestilence and devouring insects, to be followed by desolating wars." (Bancroft, *Native Races*, Vol. 5, p. 252.)

### Some of the details of this remarkable prediction

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<sup>20</sup>The Mexican cycle consisted of 52 years.

<sup>21</sup>This name is said to mean, "He who Contains All;" or "He who Accompanies the Other Gods;" or "He upon whom Depends the Existence of All Things, Preserving and Sustaining Them—a word also used to mean God, our Lord." (Bancroft, *Native Races*, Vol. 3, p. 195.) But these definitions appear to be so many attempts to state what the old Mexicans believed concerning this deity, rather than explanations of the meaning of the word. For the meaning of *nahua* see a previous chapter under *Nephi*.

may be as difficult to comprehend as the Sibylline oracles, but the general meaning is clear enough. It means that when violence and corruption and a desire for gold take possession of a nation, it is ripe for destruction.

Lord Kingsborough was of the opinion that the word *Teo-amoxtli* means, "The Divine Book of Moses."<sup>22</sup> That explanation has not been generally accepted. But whether his Lordship was right or wrong in this respect, the important fact remains that the Mexicans had preserved a tradition of a book, a compilation of sacred scripture, which in many respects reminds us of the Book of Mormon.

TEOTL. According to competent testimony the Central Americans had preserved an idea of a supreme God whom they worshiped as did the Athenians "the unknown God." They called him *Teotl*, a name which, undoubtedly, has the same origin as the Greek *Theos*. "They never offered sacrifices to him, for they said he cared not for such things. All the others, to whom they sacrificed, were men once on a time, or demons."<sup>23</sup> Muller, quoted by Bancroft, calls attention to the similarity between the Aztec *Teotl* and the Greek *Theos*, and also to the *calli* of the Aztecs and the *kalia* of the Greeks. He also notes the fact that the word *teotl* appears in numerous proper nouns, such as Teotlacozanqui, Teocipactli, Teotetl, Teoamoxtli, etc. This should be noted. For it has been asserted that the American Indians did not use the name of God as part of the proper names,

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<sup>22</sup>*Mexican Antiquities*, Vol. 6, p. 204.

<sup>23</sup>Bancroft, *Native Races*, Vol. 3, p. 191.

as the Hebrews did, and this has been urged as an argument against the authenticity of the Book of Mormon. But the Aztecs did use Teotl as the Hebrews used *El* and *Jehovah*, and the argument is, therefore, without force.<sup>24</sup>

TONATIUH. "In what we may call civilized Mexico, the sun was definitely worshiped under the name of Tonatiuh," says Mr. Bancroft.<sup>25</sup> There can be little doubt that this word is from the same source as the Egyptian term for the solar disk, *Atonou* or *Aten*.

TUREI is, according to Rafinesque, the Haytian word for "heaven." It is plainly composed of the three Hebrew words, *t'* (for *attab*) "thou;" *ur*, "light;" and *ei*, "be." "Be thou light!" The Hebrew, *jehi or*, "let there be light."

TUTULXIU. This name occurs in the first paragraph of the Maya chronicle known as the *Chilam Balam of Mani*. Dr. Brinton suggests this translation of the paragraph:

"This is the order of the katuns since the four katuns dur-

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<sup>24</sup>Muller, as quoted by Bancroft, says: "Die Mexikanischen Völker haben einen Appellativenamen für Gott, Teotl, welcher, da die Buchstaben *tl* bloss aztekische Endung sind, Merkwürdiger Weise mit dem Indogermanischen *theos* Deus, Dewa, Dew, zusammenstimmt. Dieses Wort wird zur Bildung mancher Götternamen oder Kultusgegenstände gebraucht. Hieher gehören die Götternamen Teotlacozanqui, Teocipactli, Teotetl, Teoyamiqui, Tlozolteotl. Der Tempel heisst Teocalli (vergleiche Kalia, Hütte, Kalias, Capelle) oder wortlich Haus Gottes—das göttliche Buch, Teoamoxtli, Priester, Teopuxqui, oder auch Teoteuktli, eine Prozession Teonenemi, Göttermarch. Dazu kommen noch manche Namen von Städten, die als Kultussitze ausgezeichnet waren, wie das uns schon früher bekannt gewordene Teotihuacan. Im plural wurden die Götter Teules genannt und eben so, wie Bernal Diaz so oft erzählt, die Gefährten des Cortes welche das gemeine Volk als Götter bezeichnen wollte."—*Native Races*, Vol. 3, p. 184.

<sup>25</sup>*Ibid.*, p. 109.

ing which the Tutulxiu left their home and country Nonoual to the west of Zuiua, and went from the land and city of Tula, having agreed together to this effect."<sup>26</sup>

Who are the colonists mentioned in this record, and to what migration does the tradition refer? Do the names furnish a clew?

Tutulxiu, Dr. Brinton informs us, means, both in the Maya language and the Aztec, "an abundance of herbage." As a name it is applied to a place, and also to a person, or to persons. It would, therefore, seem to be absolutely identical, in meaning and application, to the familiar name *Zarahemla*, which means "abundance of seed," and which, in the Book of Mormon, is the name of a city, a country or province, and also of a ruler. Considering the meaning of these two words alone, I would say that Tutulxiu is the Maya equivalent of the Mulekite or Nephite Zarahemla, just as the "Black Forest"—the name of a wooded region of Germany—is the English equivalent of the German *Schwarzwald*. Moreover, both names, as applied to a country, mean *Bountiful*, and may have been the name of a portion or division of that larger country, one name being used in the Maya record and one in the records of the Nephites.

This surmise is strengthened by the fact that the other important name in the paragraph, *Nonoual*, is the same as Nahual, which refers to the Nephites or the land of Nephi. These two names, therefore, seem to indicate that even comparatively recent Maya chroniclers had traditional accounts of the colonization of fertile regions, such as the authors of the

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<sup>26</sup>*Library of Aboriginal American Documents*, Vol. 1, p. 108, et seq.

Book of Mormon ascribe to the Mulekites and Nephites. (Alma 22:33; Omni. 12-19.)

ZUIVEN, Dr. Brinton says, was the name of the abode of the Creator, the Father of Quetzalcoatl, and, later, became identified with the Aztec Chicomostoc, or seven "caves" from which so many Indians claimed that their ancestors had emerged in the dim past. These caves, we may add, some students think refer to the barges from which the Jaredites came forth as from so many "caves."

UTAH. Bishop W. E. Abbott, in the *Improvement Era*, for December, 1926, furnishes the interesting information that the word "Utah" means "much to eat." He had been so informed by a gentleman whom he met in the town of Omaha, Gallatin Co., Illinois. This gentleman, whose name was Lavier, was the only survivor of a party of immigrants on the way to California. While crossing New Mexico and Arizona on the southern route, the party was attacked by Indians. All were killed except this gentleman, who then was only three months old. He grew up with the children of the tribe, accompanied the warriors on their expeditions, and was in all respects one with the Indians. The name Lavier he found on a ring that had belonged to his mother, wherefore he adopted it as his. Mr. Lavier said: "Do you know the meaning of the word *Utah*? It means 'much to eat.' There was always much to eat around those lakes. I made two or three trips before your people came to Utah."

"Utah," then means a "Land of Plenty," "Bountiful" the same as "Zarahemla." It points to

an association of the people who so first named this region with the people in the Book of Mormon who always gave the name Bountiful to places where they found an abundance of the good things of life. It may be added that the capital of the Quiches, at the time of the arrival of the Spaniards was the ancient, strongly fortified city of *Uta-tlan* also called *Gumarcaab*. It was situated near the modern site of Santa Cruz del Quiché. It was a large city, from which no less than 72,000 combatants were placed in the field against the Spaniards. It was also the richest city found by the Spaniards south of Mexico. In the opinion of Torquemada, the opulence of the palace rivalled that of Montezuma in Mexico and that of the Incas in Peru. It was an ancient city, as evidenced by a tradition, that Utatlan was the place from which the twin brothers, Hunahpu and Xbalanque set out for the conquest of hell. (Bancroft, *Native Races*, Vol. 5, p. 180.)

VIRACOGCHA, the name of one of the Peruvian deities, is generally said to signify "the foam of the sea," although Garcilasso de la Vega, whose knowledge of the Quichua language cannot be doubted, long ago declared that it is not Quichua, but a foreign word "the meaning of which is unknown."<sup>27</sup> We have already noted (under "Peru") that *Vira* or *Uira* is a variant of *Pbiruah*, from the Egyptian *Ra*, and, therefore, akin to *Per-aa* and *Pharaoh*. Garcilasso's statement that it is a foreign word strengthens this supposition. Garcilasso tells us that a divine person-

<sup>27</sup>*Roy, Comm.*, Vol. 1, p. 343, Sir Clements Markham's translation, Hakluyt Edition, London, 1869.



age appeared in a dream or vision to a prince of the blood, and addressed him thus: "Nephew, I am a child of the Sun, and brother of Inca Manco Capac and Coya Mama Ocllo, his wife and sister." Also: "I am called Viracocha Inca; I come on the part of the Sun, our father."

In Peruvian theology, therefore, Viracocha was the Son of God—God manifested in the sun, and, in that sense, the son of the sun, as was the Egyptian Pharaoh. The name is identical in meaning with the Semitic *Barcochba*, "son of a star."

YOHAWA. Ellen Russell Emerson<sup>28</sup> says:

"The Indian myths disclose a belief in a supreme God, governor of other and lesser gods, who was the chief—like the principal stream of the Mound-builders' country, to which there were many tributaries."

The name of the Tuscarora Indians for the Mississippi was, *Ouau-We-Yo-Ka*, meaning, "The Principal Stream."

In the Iroquois Book of Rites the lady finds the sacred name more plainly written. She says:<sup>29</sup>

"We find in the Book of Rites the word, *niyawebkowa* ('great thanks')—*niyaweb*, 'thanks,' *kowa*, 'great.' The plural, when it follows an adjective expressive of number, is indicated by the syllable *ni* prefixed to the noun, and *ke* suffixed. Divest this word of the prefix and suffix, and the name *Ya-web* is discovered. This word occurs in the second and third clauses of the Condoling Speech in Council. \* \* \* It may be com-

<sup>28</sup>*Indian Myths*, p. 321.

<sup>29</sup>*Ibid.*, p. 627.

pared to the Hebrew *Hosbiamna*, which is both an exclamation of praise to *Jah* and an invocation of blessings.”

A most remarkable fact should be noted in this connection. The sacred name appears here as the most modern scholarship transliterates the Hebrew word, and not the Anglicized form of it, which appears in the authorized English version of the Bible. Whence, then, did the Indians obtain the word *Yawehe*?

According to Adair, certain Northern Indians, at their festival of the first-fruits, used to sing in chorus these mystic words:

Yo Meschica  
He Meschica  
Va Meschica,

thus forming the name Yoheva, and the title Meschica, the latter repeated three times. They are also said to have had a song in which the following occurs:

Shiluh Yo  
Shiluh He  
Shiluh Va,

where the sacred name occurs again, this time in connection with *Shiloh*, which is generally supposed to refer to the Messiah. Here, too, we have a form of the sacred name which the Indians could certainly not have received from Christian sources.

I am well aware that Adair is not accepted as an authority, but what is here stated is quoted by Rivero and Tschudi as reliable,<sup>30</sup> and I dare say that

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<sup>30</sup>*Peruvian Antiquities*, New York, 1853, p. 10.

a statement that has been given the weight of their endorsement is entitled to some consideration.

But Adair is not the only witness on this question. Boudinot<sup>31</sup> says he was present at a dance given by Seneca and other Indians, who during their strange performance, sang, *Y-be-ho-wah*, and also *Hal-le-lu-yah*. He says:

"There could be no deception in all this. The writer was near them, paid great attention, and everything was obvious to the senses, and discovered great zeal in the performers. Their pronunciation was very guttural and sonorous, but distinct and clear."

The fundamental conception of the divine attributes for which *Yahweh* stands is universal among cultured races, past as well as present. Even the Chinese sages of old knew the name *J-hi-wei*, and explained it to mean that which we are looking at without seeing; that which we listen to and hear not; that which our hand is reaching for and does not feel.<sup>32</sup>

<sup>31</sup>*A Star in the West*, Trenton, N. Y., 1816, p. 229

<sup>32</sup>Celui que vous regardez, et que ne voyez pas, se nomme *J*; Celui que vous écoutez, et que vous n'entendez pas, se nomme *Hi*; celui que votre main cherche, et qu'elle ne peut pas saisir, se nomme *Wei*. Ce sont trois êtres qu'on ne peut comprendre, et qui, confondus, n'en font qu'un."—Remusat, quoted by Ellen Russell Emerson, *Indian Myths*, p. 638, with the remark that the Chinese *J-hi-wei* may be claimed to be the Indian *Yo-he-wah*, allowing for vernacular and phonetic changes. If so, it may have come to this country with the Jaredites.

Truth is calculated to sustain itself; it is based upon eternal facts, and will endure, while all else will sooner or later perish.—*Brigham Young.*

## CHAPTER EIGHT

### THE NAME AMERICA—THE ACCEPTED THEORY OF ITS ORIGIN—THE MORE PROBABLE THEORY

**A**MERICA. We have already seen, in a preceding chapter, under "Mulek," that, according to Prof. Jules Marcou, "America" is an American name, and the suggestion was offered that the root of the word is the same as that of "Mulek." It remains to consider, briefly, the accepted theory of the origin of the name.

"The naming of the Western Continent which has since been known as America took its rise from a voyage made in 1499 by Amerigo Vespucci, a distinguished Florentine navigator. Vespucci wrote a number of letters in Latin to Lorenzo de Medici, one of which was printed in 1505 and was the first of his narratives published. On September 4, 1504, he also wrote a letter from Lisbon to René, duke of Lorraine, in which he claimed to have discovered the mainland in 1497. As Vespucci was a man of superior learning and intelligence, and as his name was thus publicly connected with the New World, as the discoverer of the continent—although he was not the first to reach *Terra Firma*, Columbus, Cabot, and others having preceded him—the well-known cosmographer Martin Waldseemüller, of Fribourg, patronized by René, decided in 1507 to give the New World the name of America."<sup>1</sup>

This is a concise and correct statement of the popular theory concerning the origin of the glorious name of our country and continents. But does it really rest on facts?

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<sup>1</sup>*The United States*, Edited by Edwin Wiley, M. A., Ph. D., of the Library of Congress; and Irving E. Rines; Vol. 1, p. 113.

*Meaning of Amerigo.* As to the meaning of the name, Prof. Fiske informs us that *Amerigo* "is an Italianized form of the old German *Amalrich* which in medieval French became *Amaury*," and that it means "the steadfast."<sup>2</sup>

*The Orthodox Theory not Undisputed.* Most readers of history take it for granted that the naming of America after Vespucci is an indisputable and undisputed historic fact. But this is far from the truth. The Amerigo-theory has been under the fire of controversy ever since its first appearance in the realm of letters. It has been pointed out, in the first place, that Vespucci was not the discoverer of America at all, Columbus, and Cabot, and others having preceded him; in the second place, that the country could not, consistently, have been named after him, because he never was the commander of an expedition to the New World. It is not the custom to name a new land, or sea, or river, after the mate or the pilot or any other subordinate officer. It is the commander who is the discoverer, not the pilot. Sancho Ruiz, the pilot of Columbus, would never be mentioned as the discoverer of the West Indies. Nor would Estevan Gomez be regarded as the discoverer of the Straits of Magellan, although he was the pilot of the ill-fated sailor. Why, then, should we be required to believe that an absurd exception has been made in favor of Vespucci?

The story of the expedition of the Florentine in 1497 is, and always has been, disputed, because of lack of evidence. Mr. Bancroft, presents the argu-

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<sup>2</sup>*Discovery of America*, Vol. 2, p. 24. There is quite a gap between the old German *Amalrich* and Waldseemuller's *Americus*, which only a genius could bridge.



ments on both sides,<sup>3</sup> and then sums up the case thus:

"To me the proofs seem conclusive that Vespucci made no voyage to South America prior to 1499, when he accompanied Alonzo de Ojeda. Against a North American expedition the evidence, if less conclusive, is still very strong since the most that can be claimed in its favor is a probability that the Central American coast was visited by some navigator before 1502, and a possibility, though certainly a slim one, that Vespucci accompanied such navigator."

In other words, in the opinion of Mr. Bancroft, there is no evidence that Vespucci made an American voyage in 1497, either to North or South America. Emerson was almost vehement in his denunciation of the Amerigo-theory. He gave vent to his feelings thus:<sup>4</sup>

"Strange that broad America must wear the name of a thief! Amerigo Vespucci, the pickle-dealer at Seville, who went out in 1499, a subaltern with Hojeda, and whose highest naval rank was boatswain's mate in an expedition that never sailed, managed in this lying world to supplant Columbus and baptize half the earth with his own dishonest name."

*Prof. Marcou's Objections.* Prof. Jules Marcou, whose article in the *Atlantic Monthly* for March, 1875, goes into the subject thoroughly, points out that the first name is never used in geography, to honor a person, except in the case of royalty. We say Louisiana, Carolina, Georgia, Maryland, Victoria, etc., in honor of crowned heads; but the Straits of Magellan, Vancouver's Island, Tasmania, Van Diemen's

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<sup>3</sup>*The History of Central America*, Vol. 6, pp. 100-6.

<sup>4</sup>*English Traits*, 1856, (p. 148 Riverside Ed., 1883); quoted by Fiske, *Disc. of Am.*, Vol. 2, p. 162.

Land,, etc., after common mortals. According to this rule, our country ought to have been called Vesputia, or some such name, in honor of Vespucci. In my judgment, this argument is unanswerable.<sup>5</sup> There is no doubt that a blunder was committed, both historical and philological, when the conclusion was jumped at that "America" somehow was derived from "Amerigo," or "Albericus" which was the name Waldseemüller knew. It is more probable that "Americus" was coined after "Amerique" or "Maraca," — indigenous American words — than that "America" was invented in honor "Albericus." Somehow the cart has been put before the horse in this instance.

*Montesinos' Spelling.* Montesinos always wrote "Hamerica" instead of "America."<sup>6</sup> The odd explanation of that peculiarity is that he wanted letters enough to make the anagram *hec Maria* out of the name. But that seems to be far-fetched. It is more probable that, during his many years of residence and travel in America, he had heard the name pronounced

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<sup>5</sup>Students of the interesting subject are no longer as sure as they used to be that "America" was really named in honor of Amerigo. In August, 1922, the house in which Waldseemüller—as is supposed—wrote the pamphlet in which the two names were, erroneously, connected, was sold at auction. The press dispatch announcing this event was dated Paris, Aug. 12, 1922, and began thus: "That Amerigo Vespucci's name should have suggested the appellation of the new continent discovered by Christopher Columbus was an historical blunder that has been consecrated by time." On the 12th of March, the same year, a press dispatch from Berlin characterized Vespucci as a "swindler," who never saw America. But, that dispatch added, "It would be a pity to explode the bubble of his fame after a lapse of more than four hundred years, during which he has held an honored place in the annals of his native city of Florence and been placed side by side with her other illustrious sons, such as Dante and Michael Angelo."

<sup>6</sup>*Memorias Antiguas Historiales del Peru*, Hakluyt Society, London, 1920, p. 2.

with an "h." That would seem to him a justification for regarding it as an anagram of the name of the Virgin. If he had added the "h" himself, it would have been no argument for his favorite theory. But his supposition that the name was made up of the letters in the name of Mary proves that he, at least, did not accept the Amerigo-theory.

*Of Scandinavaian Origin?* It has even been claimed that the name America is of Scandinavian origin. Leif Ericson, as is now generally conceded, discovered this country almost 500 years before Columbus. Now, in the Scandinavian languages there is a word "amt," which stands for a subdivision of a country, "a province." It has, therefore, been suggested that the new land would most probably be named after its discoverer, Ericson. A natural name, it is pointed out, would be Amt-Erica, or the Land of Eric. It is only necessary to ellide the letter "t" from the first syllable of the word to produce the word "America." This is much nearer to the present word than the Italian name Amerigo. Also, it is claimed, a land would scarcely be named after the first name of a man. The last name would more likely be used. Amerigo was Vespucci's first name. Eric or Ericson was the surname of Leif. It is hardly necessary to point out the weakness of this explanation. It is about as conclusive as the Amerigo-theory.

*America and Amaleki.* In another place I have made the statement that *America* is, both in form and meaning, identical with the Book of Mormon names *Amaleki* and *Amalickiah*. These words consist of three parts, "a," which is the same as the Hebrew

definite article,<sup>7</sup> "the;" "malek," or "malick," which means "king;" and "i," or "iah," which means "Jehovah." Compare *A-meric-a* with *A-malek-i*, or *A-malick-iah*, and note how close the resemblance is. The only difference is that between the "r" and the "l," but that is a difference in appearance only, not in reality.

This statement may need further explanation.

Franz Boas, in his *Handbook of American Indian Languages*, gives this information:<sup>8</sup>

"Certain sounds that occur in American languages are interpreted by observers sometimes as one European sound, sometimes as another. Thus the Pawnee language contains a sound which may be heard more or less distinctly sometimes as an *l*, sometimes as *r*, sometimes as *n*, and again as *d*, which, however, without any doubt, is throughout the same sound, although modified to a certain extent by its position in the word and by surrounding sounds. It is an exceedingly weak *r*, made by trilling with the tip of the tongue at a point a little behind the roots of the incisors, and in which the tongue hardly leaves the palate, the trill being produced by the lateral part of the tongue adjoining the tip. As soon as the trill is heard more strongly, we receive the impression of an *r*. When the lateral movement prevails and the tip of the tongue does not seem to leave the palate, the impression of an *l* is strongest."

Mr. Boas also says that the *r*-sound is rare in the American languages, and that the trill of it is so weak that it merges into *l*, *d*, *n*, or *y*, as the case may be.

The conclusion from this is that the *l*-sound, in all probability, is the original sound, and that the *r*-

<sup>7</sup>The article was originally "hal." This became "ha" in Hebrew and "al" in the Arabic, and, probably "a" in some of the American languages, a soft aspirant like the Hebrew "aleph."

<sup>8</sup>Bulletin 40, Smiths. Inst., Part 1, pp. 16, 17.

sound is a secondary linguistic acquisition; that, in other words, the *l*-sound in *A-maleki* was first in point of time, and that the "r" in *A-merica* is, virtually, the same sound, or the later variant of it. In some Indian dialects the "l" is retained in "America." The Choctaws, for instance, call our country, *Miliki*.<sup>9</sup> For "king" their word is *Minko*, in which the "l" in "mulek" has merged into a sort of nasal sound instead of one represented by our "r."

Garcilasso de la Vega, speaking of the Quichua, the Cuzco dialect, says it lacks six letters used in the Spanish alphabet, one of which is "l." "R" takes its place, as *peru* for *pelu*, *Rimac*, "he who speaks," as an oracle, for *Lima*, etc. That accounts for the change of *Amalek* to *Amarek*. A conspicuous change from "l" to "r" in North America is found in the word *Oregon*, from *Oligon-unk*, which Rafinesque<sup>10</sup> says means "hollow mountain."

This peculiarity is, by no means, confined to the American languages. According to Champollion, as we have seen in a previous chapter, the Egyptian hieroglyph for "l," the *lion couché*, was the equivalent of the Hebrew *lamed*, but in Greek and Latin proper nouns it was rendered by an "r."<sup>11</sup> The old Latin *tellus*, "earth," "ground," has become *terra* in later Latin, and *tlalli* in the old Mexican.<sup>12</sup>

*America and Mulek.* From all this, the evolu-

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<sup>9</sup>Choctaw Dictionary by Cyrus Byington, Smiths, Inst., Bull., 46. Washington, 1915.

<sup>10</sup>The American Nations, Vol. 1. p. 154.

<sup>11</sup>Précis du Système Hiéroglyphique des Anciens Égyptiens, Paris, 1824. pp. 59 and 63.

<sup>12</sup>See Denison, *The Primitive Aryans in America*, p. 45. Just as *Malcom* of the Hebrews became *Marcus* among the Romans.

tion of the name *America* is as plain as the transformation of any word, the origin of which is supposed to be known. The first Aryan roots *mol-ik* became *molouk* in Egyptian and *melech* in Hebrew. Among the descendants of Lehi in this part of the world it became *Mulek*, and from this stem the words *Amaleki*, *Amalickiah*, and others branched out. These names became *marca*, *Americ*, and *Amerique*, and, finally, *America*.

There is less difference between "America" and the root words "mol-ik" than there is between some of the familiar Old Testament names, as written in other records. Compare the following, which are the same names in the two languages:

<i>Hebrew</i>	<i>Egyptian</i>
Zerah (2 Chron. 14:9.)	Usarkon.
Shishak (1 Kings 11:40.)	Sheshenq.
Hittite.	Khati.
Jerusalem, or Jerushalaim,	Ourousalimou
Joseph.	Joshoupilou.
Hebrew.	Apouriou (?)

Compare, further, Amraphel (Gen. 14:1) with Hammurabi (or with Amarapal); Noph (Is. 19:13) with Memphis; the Hebrew Jochanan (or Johana) with our name John, in its various modern forms, such as Johannes, Johan, Janne, Juan, Jean, Ivan, etc. This will help us to realize that the suggestions made in this chapter, and the preceding ones, are well within the laws by which the evolution of words is governed.

*The Name Found in Nicaragua.* In Chapter Six under "Mulek," it was stated that the name *America*,



or, which is the same, *Amerique*, or *Amerrique*, was found by the noted English traveler and scientist, Thomas Belt, to be an Indian name of a mountain range, and that he so states in his, *Naturalist in Nicaragua*.

Through the courtesy of Mrs. Senator Wm. H. King, who made inquiries at the Pan-American offices in Washington and obtained a copy of the passages in the work mentioned, I am enabled to give in full the extracts to which Prof. Marcou refers:

"We gradually ascended the range that separates the watershed of the Lake of Nicaragua from that of the Blewfields river, passing over grassy savannahs. About two leagues from Libertad there are many old Indian graves, covered with mounds of earth and stones. A well-educated Englishman, Mr. Fairbairn, has taken up his abode at this place, and is growing maize and rearing cattle. There are many evidences of a large Indian population having lived at this spot, and their pottery and fragments of their stones for bruising maize have been found in some graves that have been opened. Mr. Fairbairn got me several of these curiosities, amongst them are imitations of the heads of armadillos, and other animals. Some of these had formed the feet of urns, others were rattles, containing small balls of baked clay. The old Indians used these rattles in their solemn religious dances, and the custom is probably not yet quite obsolete, for as late as 1823 Mr. W. Bullock saw, in Mexico, Indian women dancing in a masque representing the court of Montesuma, and holding rattles in their right hands, to the noise of which they accompanied their motions. Several stone axes have been found, which are called 'thunderbolts' by the natives, who have no idea that they are artificial, although it is less than four hundred years ago since their forefathers used them. Like most of the ancient Indian towns, the place is a very picturesque one. At a short distance to the west, rise great perpendicular cliffs, and huge isolated rocks and pinnacles. The name of this range gives us a clue to the race

of the ancient inhabitants. In the highlands of Honduras, as has been noted by Squier, the termination of *tique* or *rique* is of frequent occurrence in the names of places, as *Chaparistique*, *Lepaterique*, *Llotique*, *Ajuterique*, and others. The race that inhabited this region were the Lenca Indians, often mentioned in the accounts given by the missionaries of their early expeditions into Honduras. I think that the Lenca Indians were the ancient inhabitants of Chontales, that they were the 'Chontals' of the Nahuatl or Aztecs of the Pacific side of the country, and that they were partly conquered, and their territories encroached upon by the latter before the arrival of the Spaniards, as some of the Aztec names of places in Nicaragua do not appear to be such as could be given originally by the first inhabitants: thus Juigalpa, pronounced Hueygalpa, is southern Aztec for 'Big Town.'—Thomas Belt, F. C. S., *The Naturalist in Nicaragua*, Chap. 9, p. 154.

"The site of Juigalpa is beautifully chosen, as is usual with the old Indian towns. It is on a level, dry piece of land, about three hundred feet above the river. A rocky brook behind the town supplies the water for drinking and cooking purposes. The large square or plaza has the church at one end; on the other three sides are red-tiled adobe houses and stores, with floors of clay or red bricks. Streets branch off at right angles from the square, and are crossed by others. The best houses are those nearest the square. Those on the outskirts are mere thatched hovels, with open sides of bamboo poles. The house I stayed at was at the corner of one of the square blocks, and from the angle the view extended in four directions along the level roads. Each way the prospect was bounded by hills in the distance, northeast were the white cliffs of the *Amerrique* range, mantled with dark woods. The intervening country could not be seen, and only a small portion of the range itself; framed in, as it were, by the sides of the street. It looked close at hand, like a piece of artificial rockery, or the grey walls of a castle covered with ivy. The range to the southwest is several miles distant; and is called San Miguelito by the Spaniards, but I could not learn its Indian name."—*Ibid.*, Chap. 10, p. 176.

"Having finished our business in Juigalpa, we arranged to start on our return early the next morning, Velasquez going

round by Acoyapo whilst Rito accompanied me to the mines. I had a fowl cooked overnight to take with us, and set off at six o'clock. I shall make some remarks on the road on points not touched on in my account of the journey out. After leaving Juigalpa, we descended to the river by a rocky and steep path, crossed it, and then passed over alluvial plains, intersected by a few nearly dry river beds, to the foot of the south-western side of the *Amerrique* hills, then gradually ascended the range that separates the Juigalpa district from that of Libertad. The ground was gravelly and dry, with stony hillocks covered with low trees and bushes."—*Ibid.*, Chap. 10, p. 178.

"At last we reached the summit of the range, which is probably not less than three thousand feet above the sea, and entered on the district of Libertad. Rounded boggy hills covered with grass, sedgy plants and stunted trees, replaced the dry gravelly soil of the Juigalpa district."—*Ibid.*, Chap 10, p. 183.

"Our road, now lay over the damp grassy hills of the Libertad district. It edged away from the *Amerrique* range on our right. To our left, about three miles distant, rose the dark sinuous line of the great forest of the Atlantic slope. Only a fringe of dark-foliaged trees in the foreground was visible, the higher ground behind was shrouded in a sombre pall of thick clouds that never lifted, but seemed to cover a gloomy and mysterious country beyond. Though I had dived into the recesses of these mountains again and again, and knew that they were covered with beautiful vegetation and full of animal life, yet the sight of that leaden-colored barrier of cloud resting on the forest tops, whilst the savannahs were bathed in sunshine, ever raised in my mind vague sensations of the unknown and the unfathomable. Our course was nearly parallel to this gloomy forest, but we gradually approached it. The line that separates it from the grassy savannahs is sinuous and irregular. In some places a dark promontory of trees juts out into the savannahs, in others a green grassy hill is seen almost surrounded by forest."—*Ibid.*, Chap. 10, p. 184.

"As we rode on, the grass increased, there were swampy places in the hollows, and now and then very muddy spots on the road. On every side the prospect was bounded by long ranges of hills—some of them precipitous, others covered to the sum-

mits with dark foliaged trees, looking nearly black in the distance. About noon we came in sight of the *Amerrique* range, which I recognized at once, and knew that we had reached the Juigalpa district, though still several leagues distant from the town."—*Ibid.*, Chap. 17, p. 324.

*I have italicized the name Amerique.*

In connection with this the following information, secured by Mrs. Wm. H. King, from authentic sources at Washington, is important and interesting:

In the book entitled *Nicaragua*, by E. G. Squier, published in Boston, 1860, the orographic system to which the highlands in question belong is thus described:

"The second or principal mountain range, the great backbone of the continent and the true Cordilleras, enters the state from Honduras in the Department of Nueva Segovia and extends due southeast until it strikes the San Juan river at a point about fifty miles above its mouth. It sends out numerous spurs or dependent ranges towards the Atlantic, between which flow down the many considerable streams that intersect what is called the Mosquito Shore."

Another reference to these mountains is found in a book by the French traveler, Paul Levy, published in Paris, 1873. Levy designates this range as the "Honduran-Nicaraguan Range," following the authority of the German geographer, Berghaus (*Physikalischen Atlas*, Dresden, 1838.)

Felix Bély, another French explorer, uses the same general denomination in his work *A travers l'Amerique Centrale*, Paris, 1867.

*La Republica de Nicaragua*, an official guide published by the Nicaraguan government in 1900, gives a description of the orography of the country which follows the terminology of Berghaus.

The work of the celebrated English scientist, Thomas Belt, entitled *The Naturalist in Nicaragua*, and first published in London in 1873, is the one in which the name "Amerrique" is given to the highlands between Juigalpa and la Libertad. Mr.

Belt lived in the province of Chontales from 1868 to 1872 and was employed as Superintendent of the Chontales Gold Mining company. He traveled extensively through Nicaragua and while his assertion regarding this name is not confirmed by other travelers and geographers, this fact will only prove that the use of such name was or is restricted to a small and somewhat isolated region of the country. The authority of Mr. Belt as a keen observer and an accurate writer is very high and there is no possibility of error in statements of this kind, contained in a book recognized as a classic among the literature of natural history. A copy of the passages from the book where the name "Amerrique" appears is enclosed.

In the well known work of Peter F. Stout no mention is made of these mountains, as his narrative deals mainly with historical and political questions. Two chapters of his book contain information about a land grant reported to have been sold to the Mormons.

It is, then, an indisputable fact that the name *America* is an original American word, much older than both Vespucci and Waldseemüller. It is, perhaps, still applied to the mountain region described by Mr. Belt, and in its several variations it is found practically all over the American continents.

Mr. Belt's discovery is of special interest to readers of the Book of Mormon, as an indication of a Mulekite origin of the name of the mountain district he describes.

"Many shall be purified, and made white and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand."—Dan. 12:10.

"Who is wise? And he shall understand these things; prudent? And he shall know them.—Hosea, 14:9.



## CHAPTER NINE

### NOTES ON STRIKING PASSAGES IN THE BOOK OF MORMON

I make a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians.—1 Nephi 1:12.

**L**ANGUAGE of my father. Nephi here tells us that his father was well versed in the Hebrew literature, and understood the Egyptian mode of writing, probably both the hieroglyphic and the hieratic. The expression, "language of my father," should be noted. Why did not Nephi say "the Hebrew language?" Because that term was not, in his day, applied to the language spoken by the Hebrews. The Assyrians called it "The Tongue of the West Country." In 2 Kings 18:26 it is called "The Jews' Language." Isaiah calls it "The Language of Canaan." The name "HEBREW" was not applied to the language until the days of the Son of Sirach, about 130, B. C., and then it did not mean the Hebrew but the Syro-Aramean. Josephus, it is thought, was the first to apply the name Hebrew to the *old* language of the Jews. In the targums it is called "The Holy Tongue." Christian writers soon adopted the name.<sup>1</sup> The prophet Moroni, in the 4th century of our era, applied the term to the Hebrew alphabet, as Josephus had applied it to the old Hebrew writings, both language and characters.<sup>2</sup>

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<sup>1</sup>Joseph Angus, *Bible Handbook*, p. 13.

<sup>2</sup>Mormon 9:33.

It is certain that, if this verse had been penned by a modern impostor, he would have written, not "the language of my father," but "Hebrew," because that is the term now always used to denote the language spoken and recorded by the Jews at the time of Lehi. But Nephi did not know it under that name. The expression used is, therefore, unmistakable evidence of the genuineness of the book.

### THE FIVE BOOKS OF MOSES

And he beheld that they did contain the five books of Moses, which gave an account of the creation of the world, and also of Adam and Eve, who were our first parents.—1 Nephi 5:11.

Nephi is speaking of his father Lehi and the brass plates of Laban.

This is an unequivocal testimony to the Mosaic authorship of the books known as the Pentateuch. It shows us that the books mentioned were in existence before the Babylonian exile, and that they were accepted as the work of Moses before the days of Ezra.

The Mosaic authorship of those books was accepted by the translators of the Septuagint (completed probably about 285, B. C.); also by Jewish and Christian early writers, such as Josephus, the authors of the Talmud, Jerome, Origen, etc. It was, above all, accepted by our Lord, who always refers to the Law (the *Torah*) as written by Moses. (Comp. Matt. 8:4; 19:18; Mark 7:10; Luke 16:31; 24:27 and 44; John 5:45-47; 7:19, 22, and 23.) The first doubt expressed of the Mosaic authorship, in England, was by Hobbes, a philosopher, in the year 1650, at least three thousand years after Moses, and he may

have taken his clue from an obscure writer of the 13th century, who is said to have been the first in this field of skepticism.<sup>3</sup>

In 1670, Spinoza, the Dutch philosopher, suggested that the *Pentateuch* may have been compiled by Ezra. Simon, a French priest, argued that what he regarded as variety of style indicated so many different authors. Astruc started the theories known as Jehovistic and Elohistie, claiming that the two divine names proved that there once existed two original, independent documents.

Later, German scholarship took the matter up. Eichhorn, whose *Old Testament Introduction* was published in 1780, moulded Astruc's conjectures into some sort of scientific shape and paved the way for what has become known as "higher criticism." He was followed by De Wette, Ewald, Graf, and many others. Kuenen, the Leyden, Holland, professor, discovered that the book of Joshua belongs to the Mosaic collection, which, therefore, really is a *Hexateuch* and not a *Pentateuch*, he alleged.

Then came the British-American scholars, who modified the German radicalism, to make it acceptable to Anglo-Saxon reverence for the Word of God. Among these Dr. Samuel Davidson, Dr. S. R. Driver, and Dr. C. A. Briggs, at one time connected with Union Theological seminary, New York, should be mentioned.

The present position of "higher critics" is, that the *Hexateuch*, as they call it, is composed of, at least, four independent documents: The Yahwist, the Elo-

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<sup>3</sup>Joseph Angus, *Bible Handbook*, p. 380.

hist, the Deuteronomist, and the Priestly Code, which, for the sake of brevity, they call J, E, D, and P, respectively. The Yahwist and the Elohist documents may, they think, have been written some time between 800 and 700 B. C. The Deuteronomist they assign to some year between 650 and 625 B. C. The date of the Priestly Code they give as any time between 525 and 425 B. C. Some of the critics hold, however, that the entire Pentateuch belongs to some time after the Babylonian exile. The five Books of Moses were, accordingly, not written by Moses, but by authors who lived much later, and by editors who pieced their work together the best they could. There were a number of such editors. Wellhausen found traces of 22, but Kuenen thought 16 would answer the purpose.

Nephi refers to the five books in question as "the Books of Moses." That is his testimony to a skeptical world. Thus, the Book of Mormon confirms the Bible "at a time when so-called higher critics are doing all in their power to destroy the belief in the divine authority of the Scriptures. It is a 'new witness' as Pres. B. H. Roberts so aptly has called it, for the authenticity of the Bible. It claims no other position in sacred literature. It is the 'stick of Ephraim,' joined to the 'stick of Judah,' according to the word of the Lord. (Ezek. 37:15-19.)"

#### THE FOUNTAIN OF FILTH

Behold the fountain of filthy water which thy father saw; yea, even the river of which he spake; and the depths thereof are the depths of hell.—1 Nephi 12:16.

<sup>4</sup>Doc. and Cov. 10:52; *Commeneary*, p. 88.

Lehi had a remarkable vision.<sup>5</sup> He saw a large field. In this field was a tree, the fruit of which was delicious. There was also a river running by the tree and dividing his family. Sariah, Sam, and Nephi stood by the head thereof, and they came to Lehi, as soon as he beckoned to them. Laman and Lemuel were by themselves, and they refused to come to their father. Lehi also saw a rod of iron extending along the bank of the river and leading to the tree. Along the iron rod there was a straight and narrow path which led to the tree, but which branched off into a large field. Multitudes were walking along this path, to reach the tree. But a thick mist arose, and in the darkness many lost their way. Others reached the tree by clinging to the iron rod, but when they saw people on the other side of the river, occupying a large building, mocking them, they were ashamed and wandered away and were lost. Others who tried to reach the tree were drowned in the river.

The explanation of this vision is given.<sup>6</sup> The tree is the tree of life, from which we may conclude that the fruit is the legitimate enjoyments of life, which always are sweet and delicious. The rod of iron is the word of God, and in this connection it may be recalled that the *Koran* is called "The sure *cord* of God," which seems to convey an idea similar to this of the iron rod.<sup>7</sup> The mist is temptation. The large, magnificent building is the vanity of the world, and the river is a representation of hell itself.

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<sup>5</sup>1 Ne. 8:9-33.

<sup>6</sup>1 Ne. 12:15-18; 15:21-28.

<sup>7</sup>*Koran*, *chapt.* 3, p. 48, transl. by George Sale, London, 1865.

Special attention should be given to the river in the vision. Nephi beheld his descendants and those of his brethren arrayed against each other in deadly battle, and as he gazed upon this scene of carnage, the angel said to him: "Behold the fountain of filthy water which thy father saw; yea, even the river of which he spake." War and its concomitants can best be likened to a filthy river having its source in hell. Has not even a modern warrior been credited with just such a remark about war? Yes, "war is hell." That is what the angel tells Nephi. War originated with the rebellion of Lucifer in heaven, but he was cast out from there. When will his policy and methods be driven off the earth? The angel told Nephi that the Lamanites would dwindle in unbelief and then become "a dark and loathsome and a filthy people, full of idleness and all manner of abominations." This has been literally fulfilled. Those are always the awful results of protracted wars.

#### OUT OF THE MOUTH OF A JEW

And he said, Behold it proceedeth out of the mouth of a Jew: and I, Nephi, beheld it.—1 Nephi 13:23.

The prophet is here speaking of the Old Testament, as it was to appear through the labors of Ezra and his associates and successors.

When Lehi left Jerusalem, the so-called canon of the Old Testament, as we know it, was not yet completed. The five books of Moses, undoubtedly, had been collected and written on one roll, numerous copies of which must have been in existence. The



writings of the prophets, such as Joshua, the Judges, Samuel, Kings down to the reign of Zedekiah, and the prophecies of Isaiah, Hosea, Amos, Micah, and parts of Jeremiah, and their contemporaries, Joel, Amos and Jonah, must have existed in separate volumes, and individual collectors may have owned more or less complete sets. The Book of Job, some of the Psalms, the Proverbs, the Song of Solomon, and Ecclesiastes were also known, even if not generally accepted as sacred scripture. There were also books by authors whose names are mentioned in the Bible, but whose writings have not come down to us. The collection of Laban, known in the Book of Mormon as the Brass Plates, must have been unusually complete, judging from the contents. It must have been a very valuable library.<sup>8</sup> Such libraries must have been owned by prominent individuals.

Ezra undertook the work of collecting all the sacred writings that existed at his time. This work included not only the discovery of copies in various places, the rejection of those that were not authentic and the copying of manuscripts the contents of which could not otherwise be secured, but also the correction of the text, after careful examination of the variations that must have been found.<sup>9</sup> It was this work that was shown to Nephi in his vision of the

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<sup>8</sup>Laban's collection contained The Five Books of Moses; Testimonies concerning a Remnant of the Seed of Joseph; Genealogies from the Beginning, possibly documents from which the Chronicles were compiled; and, finally prophecies by all the prophets down to Jeremiah. (Omni. 14; 1 Ne. 5:11-13; 2 Ne. 4:2; Alma 37:3; 3 Ne. 10:17.)

<sup>9</sup>In Hebrew manuscripts examined by modern scholars some 80,000 various readings, not including vowel points occur. (See Stuart, *Crit. Hist. and Defense Old Test. Canon*, p. 192.)

Old Testament, and therefore, he, very properly, says he beheld it coming "out of the mouth of a Jew."

This expression appears still more significant when we recall the fact that Ezra, after the completion of the Pentateuch, gathered the people and read it to them and expounded it for seven days, and submitted it to them for their acceptance. (Nehemiah 8:1-18; 9:3.) Then it, literally, proceeded out of the mouth of a Jew. This took place about 445, B. C., about 150 years after the exodus of Lehi.

The canon was gradually completed by the addition of the writings of Ezra, Nehemiah, and the prophets who lived during and after the exile, Ezekiel, Daniel, Obadiah, Habbakuk, Zephaniah, Haggai, Zechariah, and Malachi. The canon as thus completed was accepted by our Lord himself, and it is, in this remarkable vision, called, on that account, "The Book of the Lamb of God." (1 Ne. 13:38.)

In this vision, "they bear record" refers to the New Testament (v. 24); "these things" (v. 25) means The Old and The New Testament;<sup>10</sup> in verses 34-42 a prophecy is given concerning the Book of Mormon, and in the next chapter, vv. 18-27, further particulars are found regarding the Bible, and particularly the writings of John.

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<sup>10</sup>According to Jewish tradition, Moses wrote his book, the Baalam section, and Job. Joshua wrote his book and eight verses of the law. (Deut. 34:5-12.) Samuel wrote his book, Judges and Ruth. David wrote Psalms for the elders. Jeremiah wrote his books, Kings, and Lamentations. Hezekiah and his company wrote Isaiah, Proverbs, the Song, and Ecclesiastes. The men of the Great synagogue wrote Ezekiel, the Twelve, Daniel, and Esther. Ezra wrote his book and the genealogies of the Chronicles up to his time. But "wrote" in this tradition must be understood to mean *copied* and *edited* and not composed.

## THE WORLD WAR PREDICTED

And when the day cometh that the wrath of God is poured out upon the mother of harlots \* \* \* then, at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants, which he hath made to his people who are of the house of Israel.—1 Ne. 14:15-17.

The prediction is here made that the time would come, when the whole world would be involved in war, and that the countries identified with "the great and abominable church" would be particularly affected; and that, when that war came, then, "the work of the Father shall commence, in preparing the way" for the fulfilling of his covenants with Israel.

We have lived to see that war. On July 28, 1914, the Austrian archduke, Ferdinand, and his morganatic wife were killed by a Serbian student, at Sarajevo, Bosnia, where the archduke had gone to attend military maneuvers, and a month later Austria declared war on Serbia. That was the beginning. Then, as impelled by an invisible power, Germany, Aug. 3, invaded French territory and, the next day, hurled defiance at Russia. Then Great Britain declared war on Germany. Soon war raged in Europe in all its fury, and every nation on earth was affected by it.

This war was poured out upon the great church of the world, for Austria was the main political support of that church. Its effects were felt most heavily there, since Austria was entirely broken up by it. Russia, too, the nearest relative of Rome, from an ecclesiastical point of view, suffered total collapse. The mighty German empire, more than half Catholic, suffered and was shaken on its foundations. It cer-

tainly was a war in which the so-called Christian world was involved.

But at that time, as stated by the angel, the Father began preparations for the gathering of the children of Israel. On Dec. 9, 1917, General Allenby took possession of Jerusalem, and on Nov. 2, the same year, Balfour issued his famous letter to Baron Rothschild, in which he stated that, "His Majesty's government view with favor the establishment in Palestine of a national home for the Jewish people." Ten nations, including the United States, gave official endorsement to that policy. And from that day earnest efforts have been made, with great success, to build up Palestine. The barren soil has been covered with trees, and herds and flocks have found feed on the hill sides. (Isa. 41:18-20.)

So this prophecy in the Book of Mormon has been literally fulfilled in our day and generation.

### THE SPIRIT OF THE LORD

For I spake unto him as a man speaketh; for I beheld that he was in the form of a man; yet, nevertheless, I knew that it was the Spirit of the Lord.—1 Nephi 11:11.

How can the Spirit of the Lord be in the form of a man and yet be imparted by the laying on of hands? The late President Joseph F. Smith says:

"The terms [The Holy Ghost and The Spirit of God] are frequently used synonymously. We often say The Spirit of God when we mean The Holy Ghost; we likewise say The Holy Ghost when we mean The Spirit of God. The Holy Ghost is a personage in the Godhead, and is not that which lighteth every man that comes into the world."<sup>11</sup>

<sup>11</sup>*Doctrine and Covenants, Commentary*, p. 240.

It is not the third person of the Godhead that is imparted by the laying on of hands, but the Spirit that fills the universe. Speaking of The Holy Ghost, the divine person, President Heber C. Kimball says:

"Let me tell you, The Holy Ghost is a man; he is one of the sons of our Father and our God; and he is that man that stood next to Jesus Christ, just as I stand by Brother Brigham."<sup>12</sup>

### FIERY-FLYING SERPENTS

He sent fiery-flying serpents among them and after they were bitten, he prepared a way that they might be healed.—1 Nephi 17:41.

"In Numbers 21:6, where the incident referred to is related, Moses says the Lord sent "fiery serpents"—not "fiery-flying"—among the people. The same expression occurs in Deut. 8:15. It is clear, therefore, that Nephi did not copy this from Moses.

Isaiah (14:29) likens King Hezekiah to (comp. 2 Kings 18:8) a "fiery-flying serpent," and Nephi was familiar with this portion of the Old Testament. (See 2 Ne. 24.) The inference is that he followed Isaiah, in his version of the occurrence, adopting the term used by the prophet as the one that furnishes the more detailed explanation.

Moses was commanded to make a "fiery serpent" and so he made a "serpent of brass" and raised it upon a pole. (Num. 21:8, 9.) This brass serpent was preserved for perhaps seven centuries and was finally broken up by King Hezekiah, because the people burnt incense to it. Isaiah had seen that brazen ser-

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<sup>12</sup>*Jour. of Dis.*, Vol. 5, p. 179, Comp. Alma 7:10 and 9:44.

pent before it was destroyed, and he must have had some reason for using the term "flying" in addition to "fiery" or "brazen," in comparing Hezekiah to it. Is it not probable that it was the image of a serpent with wings, such as the Egyptians made?

In Egypt, where the Israelites as a nation were cradled and where Moses had received his first education, the sacred serpent was the symbol of divine power and wisdom. When Egyptians would express the conception that Egypt was "God's country" enjoying his special care and protection, they drew a picture of two flying serpents of the *uræus* species, one wearing the crown of upper, and the other that of lower Egypt. In this picture divine power, wisdom, and protection were visualized, very much as we symbolize national power and other admirable characteristics, as we perceive them with the eye of patriotism, by an Eagle or a Lion, or a Dragon, etc. What has been called the Egyptian national emblem was the solar disc between two serpents, the latter probably representing the eastern and western horizon of the sky, where the sun apparently rises and sets. Wings are extending on either side.

The image of the sacred serpent occurs as one of the ornaments of most of the Egyptian divine personages. It is part of the crowns of Osiris, Isis, and Horus. When Moses, therefore, was commanded to make a *seraph*,<sup>13</sup> he was, in all probability, instructed to make not an imitation of the venomous reptile crawling in the dust, but of the glorious personages serving before the thrones of God—the seraphs which

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<sup>13</sup>"Fiery serpent."



Isaiah and other prophets saw in visions; the same personages which were represented in golden statues upon the mercy seat of the Ark of the Covenants, and embroidered upon the curtains in the most holy place,<sup>14</sup> also called *cherubim*.

This view is supported by strong considerations.

Just what kind of reptiles the serpents that the Lord sent among the Israelites were is not known. Moses calls them "seraphim serpents" (*baneehashim baseraphim*), either because their poison was very deadly, or because they were God's messengers of death.<sup>15</sup> But it is certain that the brazen serpent, which Isaiah seems to have referred to as a "flying" serpent, was a type of our Lord who is the source and giver of life; for so we read in John 3:14-15, where our Lord himself says:

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life."

That was the great lesson of the serpent which Moses lifted up in the wilderness. Made of brass, the image must have appeared as fire in the rays of the desert sun, and suspended from a pole it was properly likened to a flying animal.

The prophecy in Isaiah 14:29 helps us to understand the symbolism of the winged serpent. "Him that smote thee" is understood to refer to Uzziah, king

<sup>14</sup>Ex. 25:18; 26:1.

<sup>15</sup>For a description of seraphim see Ezekiel 1:5-21, where the prophet relates his vision of "four living creatures." Also Isaiah 6:2-8 and Rev. 4:6-11. In the Book of Enoch, 61:10 and 70:7 the "wheels" (*ophannim*) stand next to the cherubim and seraphim in the presence of God.

of Judah, who "smote" the Philistines (2 Chron. 26: 6, 7.) That "rod" was broken by his death, and during the reign of Ahaz, the Philistines invaded Judah and took possession of some of the southern cities. Isaiah, therefore, tells them that they had better not rejoice, because of this success. It was only temporary, for out of the "broken rod," should come forth a "cockatrice" or "adder," referring to Hezekiah, the son of Ahaz, and great grandson of Uzziah, a more terrible enemy than Uzziah. (2 Kings 18:8.)

But Dr. Clarke informs us (*Com.* on Isa. 14:29) that the *Targum* renders the 29th and 30th verse thus: "For, from the sons of Jesse shall come forth the Messiah; and his works among you shall be as the flying serpent. And the poor of the people shall he feed, and the humble shall dwell securely in his days: and he shall kill thy children with famine, and the remnant of thy people shall he slay."

This may be, as Dr. Clarke remarks, a "singular" interpretation, but it shows that the Hebrew conception of the reign of the Messiah is expressed by the image of a "flying" or "winged" serpent. The word used by Isa. 14:29 is *saraph* which may be familiar to us in its plural form *seraphim* which we read "seraphs," and understand to mean a high order of angels attending the Lord (Isa. 6:2, 6.) They are represented as having six wings; such is the swiftness of their service. Winds are angels (Heb. 1:7.) They are princes, nobles, in heaven. But, says Gesenius, "If any one chooses to follow the Hebrew *usus loquendi*, in which *seraph* is *serpent*, he may indeed here render it [seraphim] by *winged serpents*; since the serpent

both among the ancient Hebrews and Egyptians was the symbol of wisdom and of the healing art. See Num. 21:8; 2 Kings 18:4.

The serpent appears in every conceivable form in ancient Egyptian theology. Sometimes it has a human body. It is a symbol of majesty, and as such has wings and a crown. Winged serpents represented the divine protectors of upper and lower Egypt. (*Light on the Land of the Sphinx*, Chapt. 9, by H. Forbes Witherby, London, 1896.)

Now, the strange fact is that the winged serpent, or the feathered serpent, plays a prominent part also in the religious concepts of the American Indians, and in their traditions. Among the ancient Mexicans, one of the divinities was known as "the feathered" or "plumed serpent," *Quetzalcoatl*, which name corresponds to the "flying serpent" of the Hebrews. *Quetzalcoatl* among the Mexicans was what the brazen serpent was to the Hebrews—the representative of the healing, life-giving power, as Esculapius was among the Phönicians.

Among the Nahuas *Quetzalcoatl* was revered as a god. At Cholula he was considered the chief God, somewhat like Jehovah among the Hebrews. He was regarded as the son of *Camaxtli*, the protector of hunters and fishers, but probably the same as the *Pachacamac*, the Creator, of the Peruvians.

But *Quetzalcoatl* also became a man. As such he was born of Chimalma, the wife of *Camaxtli*, who conceived him miraculously. He taught men the arts of civilization, and preached morality, penitence, and peace.

As a man he visited Cholula, remaining there for twenty years. He taught the people to work in silver, prohibited blood sacrifices, and showed them the way to happiness through virtue and peace. After his mission was finished, he left for the sea shore, where he bid his companions farewell and promised that, some time, in the future he would return.

One of the opponents of Quetzalcoatl was Tezcatlipoca, a personage of divine origin and great power, but evil, bent upon bringing calamities and misfortunes upon the people.

The ecclesiastical officer next in rank to the pontiff, or high priest, was called Quetzalcoatl, in honor of the great national hero, and there was, therefore a great many quetzalcoats, and the probability is that the traditions relating to the divine reformer and his successors have been so mixed as to preclude the possibility of a clear and perfect understanding of what the ancient Mexicans really did believe, but what is here stated seems to be the essence of it.

The Mexicans kept a sacred fire burning perpetually, as did the Hebrews, and by that fire they waited patiently for the return of Quetzalcoatl. It is claimed that the Pueblo Indians had a similar custom in their kivas, for a similar reason.<sup>16</sup>

"Amongst the semi-civilized nations of America, from Mexico southward, as also amongst many nations of the Old World, the serpent was a prominent religious symbol, beneath

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<sup>16</sup>"On a dit que la coutume singulière de conserver perpétuellement un feu sacré près duquel les anciens Mexicains attendaient le retour du dieu Quetzalcoatl, existe aussi chez les Pueblos." For an extensive presentation of the subject see Bancroft, *Native Races*, Vol. 1, p. 554; and Vol. 3, pp. 248-87, 449-56, and other places in the same work.

which was concealed the profoundest significance. Under many of its aspects it coincided with the sun, or was the symbol of the Supreme Divinity of the heathens, of which the sun was one of the most obvious emblems. In the instance before us, the plumed, sacred serpent of the aborigines was artfully depicted so as to combine both symbols in one." (E. G. Squire, *Nicaragua*, Vol. 1, p. 406.

Whence could these Indians have their concept of a divine-human savior symbolized by a feathered or flying serpent, if not through traditions from ancestors to whom the contents of the Book of Mormon were known?

#### NO KING AGAINST THE LORD

For he that raiseth up a king against me shall perish, for I, the Lord, the king of heaven, will be their king.—2 Nephi 10:14.

These are given us as the words of the Lord through Jacob, the son of Lehi. The prophet tells us, that the Jews will be restored to the land of their fathers, while his descendants and those of his brethren will inherit America. And then he says that this land shall be a land of liberty to the gentiles as well, and that he that fighteth against this land—Zion—shall perish; also that he who raiseth up a king here against the Lord, shall perish, for the Lord himself will be the "king" of this country.

When reading this really remarkable prediction, one cannot but remember Montezuma II, the head of the Aztec confederacy at the time of the arrival of Cortez in the Valley of Mexico. True, he was not a "king" in name, but he was a despot of the worst kind. His predecessors had succeeded in form-

ing an alliance with Tezcucó and Tlacopan, for the purpose of plundering and killing the neighbors who refused to pay tribute. Like the Lamanites of old, his forces sallied forth from their strongholds, the chief of which was Tenochtitlan, and carried off whatever they could lay their hands on, and especially human beings needed for sacrifices. Montezuma was the head of this plunderbund. When the Spaniards came, it had extended its sway over thirty or more cities and was threatening the outlying settlements in every direction. But the time had come for the fulfilment of this prophecy. Montezuma was captured by the Spaniards, deposed by his own people, and then killed in a battle, probably by being struck down by a stone thrown by an Aztec soldier. In 1520 his rule of blood came to an ignoble end.

The Aztec version of the death of this unfortunate ruler is somewhat different. According to this source of information, Montezuma was a prisoner. He had trusted in the good faith of the Spaniards. But when the final trial of strength came between the Indians and the Spaniards, Montezuma was true to his blood. He refused to bend to the Spaniard's demand. So they killed him. They killed him by a sword thrust that was so directed as to render his death agonizing beyond comprehension and degrading to a man of royal blood, and when the king at last was dead the conqueror threw his naked body into the street.

"There is your king," they cried to his royal subjects.

It was then that the fifty Spanish captives were sacrificed. Their furious comrades saw them led



to the summit of the pyramid that then occupied the center of what is now the plaza in front of the national palace. On its summit was the altar to the Sun god. The Spaniards, from the buildings they used as a fort, could see their friends led up the steps of the pyramid. They saw their naked bodies flash white in the sun. One after another they were thrust down upon the stone of sacrifice, and the priests made the ritual slashes in their breast and held the palpitating hearts up toward the sun.

But even according to this version, the word of the Lord was wonderfully fulfilled in the tragic end of Montezuma.

The Incas of Peru were less brutal in their military operations, than the Aztecs. They made war, not to obtain human victims for their altars; nor, even, for the sake of plunder. Like the followers of Mohammed, or the soldiers of the medieval "defenders of the faith," they went out to fight in the interest of a more humane religion and a farther advanced civilization than their neighbors had. But they were, nevertheless, despots, and their government soon developed into absolute despotism. It, naturally, created class distinction of the worst kind, a condition against which the history of the ancient Americans contains a solemn warning.<sup>17</sup> For themselves, the Incas claimed divinity, as *the* sons of the sun—that is, as they understood it, of God; and they exacted submission to their word as if it had been a divine decree. They had not learned—or, if they had, they had put aside and forgotten—the fundamental prin-

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<sup>17</sup>Alma 32:2; 4 Ne. 25, 26.

ciple of true religion which our Lord stated in these words:

"The kings of the gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." (Luke 22:25, 26.)

Having no regard for this great law, the Incas created a wide gulf between themselves and the people, no less impassable because it was imaginary. For themselves they claimed every privilege that almost unlimited wealth and power could procure; to produce this wealth was the chief end and purpose for which the people existed. They were part of the assets of the Incas, just as were the beasts on the hill sides, and fishes in the brooks, the trees in the valleys, the grain in the fields and the store houses, and the metals in the mountains. To be sure, under good and wise rulers, the subjects were well cared for; and so were the beasts of burden and the birds and other animals; but, though human beings, they were, strictly speaking, nothing but "property." This was the condition of about eight million human beings under the Incas in this "land of liberty," at the time of the arrival of the Spaniards. It was put to an end with the assassination of Inca Huascar at Cuzco and the pretender Atahualpa at Caxamarca, in 1533.

Atahualpa, as is well known, was promised his liberty, if he would pay a large ransom. He did pay, but the Spaniards, fearing to set him free, decided to take his life as well as the ransom. They proposed

to strangle him instead of burning him to death, if he would let them baptize him first. Having obtained his consent to this, they "baptized" him and then choked him to death.

"The treatment of Atahualpa," says Prescott, "forms undoubtedly one of the darkest chapters in Spanish colonial history. There may have been massacres on a more extended scale, and executions accompanied with greater refinement of cruelty. But the blood-stained annals of the Conquest afford us no such example of cold-hearted and systematic presentation, not of an enemy, but of one whose whole deportment had been that of a friend and a benefactor."

For the murderous, perfidious conduct of the Spaniards both in Mexico and in Peru, there can be nothing but condemnation. At the same time, the history of their exploits is the record of the fulfilment of a remarkable prophetic utterance in the Book of Mormon.

This prediction has also been verified in later times.

In May, 1822, Augustus Iturbide proclaimed himself emperor of Mexico, and was crowned the following July under the name of Augustin I. His empire included, in addition to the Mexico of today, large portions of the United States and the Central American countries. But the Mexicans soon drove him from the throne into exile. The country treated him liberally, in recognition of former patriotic services. An allowance of \$25,000 a year was voted for

him, provided he would remain abroad. But some power seemed to prompt him to return. He arrived in Mexico in 1824, and was killed as an enemy of the country on July 19, that year.

Those who were engaged in the efforts to establish Archduke Maximilian, of Hapsburg, a brother of the late Emperor Francis Joseph, of Austria-Hungary, on a Mexican imperial throne, fared no better. The proposition, in all probability, came, with the consent of the pope, from Napoleon III, who, at any rate, furnished the military force for the enterprise. Marshal Bazaine was the commander of those troops. The outcome of it was one of the great tragedies of history. Maximilian, abandoned by Napoleon and betrayed by some of his generals, was captured and shot to death, June 18, 1867. His wife, Princess Carlote, a sister of King Leopold, of Belgium, became insane. Napoleon early in the war with Germany, 1870-1, was captured at Sedan and died in exile. Bazaine was captured with a force of 173,000 men, and he was, subsequently, tried by a court martial and condemned to degradation and death, although the death sentence was commuted to life imprisonment. Verily, "he that raiseth up a king against me"—in this land of liberty—"shall perish."

There is, perhaps, no more tragic experience in all history than that of Maximilian and Carlote. When Louis Napoleon III of France in 1863, decided to step into the imbroglio in Mexico, a committee of Mexican nobles went to Miramir and asked Maximilian to become their emperor. He hesitated, and Carlote is

said to have made the decision for him. They entered Vera Cruz harbor in 1864 on a French cruiser and were well received. The United States, having emerged from its Civil war troubles, made a vigorous re-statement of the Monroe doctrine, and Louis Napoleon hurriedly withdrew his troops. Bereft of his patron's support, Maximilian saw the scattered bands of guerillas become a united army, directed against his throne. Carlote, foreseeing doom, fled to France to plead with Napoleon to return his troops and support her husband.

How she humbled her pride before the French sovereign and subsequently pleaded in vain for aid from the Vatican form the most dramatic episodes of her long life. Her interview with Napoleon was held secret, but at its close an attendant heard her shriek: "I ought never to have forgotten what I am and what you are! I ought not to have forgotten that there is Bourbon blood in my veins! I should not have disgraced my descent by lowering myself before a Bonaparte and being led away by an adventurer!"

Louis Napoleon left in the midst of her tirade, and attendants found her swooning on the floor. Some accounts have it that her mind failed her then, but the fact remains that her will drove her to the Vatican, where she also created a scene.

After this fruitless appeal in her husband's behalf, she is said to have been found wandering the streets of Rome, washing her hands in the fountains and babbling incoherently. Accounts differ as to whether Carlote ever knew that Maximilian was betrayed and captured, or that he died with her name

on his lips before a firing squad at Queretaro, on June 19, 1867.

Such is some of the testimony of secular history to the truth of the Book of Mormon.

### GOLD AND SILVER

And we \* \* \* became exceedingly rich in gold, and in silver \* \* \* and also in iron and copper. (Jarom 8.)

That some of the Indians knew both gold and silver, iron and copper, is clear from this statement of Dr. Brinton, referring to the culture of the Cakchiquels:

"Gold and silver were classed under the general name *puvak*, and distinguished as white and yellow (*puvak*); iron and copper were both known as *chich*,<sup>18</sup> and distinguished also by their color. The metals formed an important element of their riches, and are constantly referred to as part of the tribute paid to the rulers."<sup>19</sup>

This is really a notable gloss on the passage quoted from Jarom, although, of course, the learned and gifted author, to whom students of the pre-historic races of America owe so much, never intended it as such. Dr. Brinton practically says of the Cakchiquels what Jarom tells us regarding the Nephites.

The Hebrews, too, classed copper, brass, and bronze as one metal, *nechosbeth*,<sup>20</sup> a word that has also

<sup>18</sup>As near as the word can be rendered in English letters. The "ch" is described as a sound between hard "c" and "k," combined with a hard aspirant.

<sup>19</sup>Brinton, *Libr. of Abor. Amer. Liter.*, Vol. 6, p. 19.

<sup>20</sup>From *nachash*, "to be hard," or "firm," said of metals.



been translated "steel."<sup>21</sup> In all probability the Chakchiquel "chic" or "khikh" is a close relative of the Hebrew "*ne-chosh-eth*."

## HONEY

And they did also carry with them deseret, which, by interpretation, is a honey bee. (Ether 2:3.)

In Guatemala, as in Yucatan, bees were domesticated for the wax as well as the honey.<sup>22</sup> That would seem to indicate the influence of Jaredite civilization.

## ISLE OF THE SEA

"And we are upon an isle of the sea. (2 Nephi 10:20.)

### Elder George Reynolds remarks:

"How could Jacob have known, except by revelation, that the vast continent which the Nephites inhabited was entirely surrounded by the waters of the great oceans? \* \* \* \* And by the way, this simple statement is strong testimony of the authenticity of the Book of Mormon. At the time that this portion of the sacred plates was translated \* \* \* it was not known to modern science that the American continent was indeed an island. Joseph Smith could not have received knowledge of this fact, so unhesitatingly affirmed, from any learned geographer or practical navigator. \* \* \* It was not, until repeated expeditions, that in May, 1847, the truth of the statement of Jacob could be affirmed from actual knowledge of the geographical features of the country, as at that date the explorations and surveys by land and sea, from east to west, were brought sufficiently near to leave the matter without a doubt. It was not until 1854 that the

<sup>21</sup>*Nechushah*; 2 Sam. 22:35; Job. 20:24; Ps. 18:34.

<sup>22</sup>See Brinton, *Libr. of Abor. Amer. Literature.*, Vol. 6, p. 15.

first ship's crew (that of Captain McClure), which ever sailed across the Arctic Ocean from the Pacific to the Atlantic, along the northern coast of America, returned from their perilous voyage. We thus find that human geographical knowledge could not have aided the prophet Joseph Smith in making this statement, had it originated with him and not with the son of Lehi."<sup>23</sup>

Dr. Brinton has this to say:

"The Indians almost universally believed the dry land they knew, to be part of a great island, everywhere surrounded by wide waters whose limits were unknown. Many tribes had vague myths of a journey from beyond this sea; many placed beyond it the home of the sun and of light, and the happy hunting grounds of the departed souls."<sup>24</sup>

Where, may we ask, could the Indians have received their information, if not from the same source from which Jacob, the brother of Nephi, derived his knowledge?

#### WHITE AND DELIGHTSOME

And many generations shall not pass away among them save they shall be a white and delightsome people.—2 Nephi, 30:6.

This remarkable prophecy was literally fulfilled when the Lamanites in the Land of Nephi were converted through the instrumentality of Aaron and his brethren; for then the curse was removed (Alma 23: 18.) The same happened twenty or thirty years later, when some Lamanites joined the Nephites. "Their curse was taken from them and their skin

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<sup>23</sup>*Story of the Book of Mormon*, p. 253, fifth edition.

<sup>24</sup>*Library of Abor. Amer. Literature*, Vol. 5, p. 134.

became white like unto the Nephites." (3 Ne. 2:15.)

The prophecy in 2 Ne. 30:6 should be compared with Words of Mormon, v. 8, where the inspired author says he prays that his brethren may again "be a delightsome people;" also with Mormon 5:17, where it is said that the Lamanites "were once a delightsome people," and with Moroni 9:12, where the prophet says they had once been a "civil and a delightsome people." For these passages, by not mentioning the color of the skin, prove that the principal thought in the expression "white and delightsome" is centered in the change of disposition, as well as in the complexion.

There is abundant evidence that the Indians have the race characteristics necessary to make them, under proper conditions, a "white and delightsome people." The weaving art of the Navajos has become famous, and American girls have not disdained to wear "sweaters" blazing in Navajo colors, red, green, yellow, white and black, with typical Indian designs. In the *Literary Digest* for May 6, 1922, there are reproductions of water colors, the originals being drawn by Ta-e, a Pueblo Indian, showing the spontaneous budding of a new art among the Indians. According to Leopold Godowsky, the pianist, as reported in the press, Oct. 14, 1921, many of the Mexican Indians are excellent musicians. The conductor of the symphony orchestra in the City of Mexico was at that time a full-blood Indian, and M. Godowsky said he was "a man of high musical attainments and broad education, who had studied

much in the musical centers of Europe.” The war record of the American Indians is simply wonderful. Of 17,313 registered by the draft boards only 228 asked for deferred classification or exemption. Eight thousand entered the military service, and 6,000 of these were volunteers. The following from a report by Brigadier General Enoch H. Crowder to the President speaks volumes for the Indians:<sup>25</sup>

“It was the Prussian Guard against the American Indian on the morning of October 8 in the hills of Champagne. When it was all over, the Prussian Guards were farther on their way back toward the Aisne, and warriors of thirteen Indian tribes looked down on the town of St. Etienne. The Indians—one company of them—were fighting with the Thirty-sixth division, made up of Texas and Oklahoma rangers and oil men, for the most part.”

In 1922, according to reliable statistics, there were about 350,000 Indians in the United States, scattered over 48 states. They belonged to 189 tribes. On October 18, 1922, representatives of the Society of Indians, in session at Kansas City, Mo., passed a resolution demanding the right of franchise and all the other privileges that belong to American citizenship. Students of the American aborigines place them very high in the scale of intelligence.<sup>26</sup> They have every characteristic necessary to enable them to become a “white and delightful people,” and this fact, now generally recognized, was first pointed out in the Book of Mormon.

According to figures presented to congress during the

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<sup>25</sup>*Salt Lake Tribune*, Feb. 16, 1922.

<sup>26</sup>See Dr. Brinton's *The American Race*, pp. 41-3.

1922-3 session, by Commissioner of Indian Affairs Charles H. Burke, the Indians are rapidly becoming independent. One-third are no longer under the supervision of the Indian Bureau. Nearly one million acres of land are being farmed by about 43,000 Indians, and 50,000 families are living in permanent houses. The total wealth of the Indians in the United States is estimated at one billion dollars, which would be almost \$3,000 per capita. The Osages are the wealthiest, because of the value of their oil land in Oklahoma. Mr. Philip Howell, editor of *The American Indian Weekly*, himself an educated Indian, is of the opinion that the destiny of his people is to be assimilated with the white race. Government figures, he points out, show there are only 9,000 full blooded Indians left in the country, while the mixed Indian and white population totals 350,000. He also gives the information that the Indians have found tremendous interest in the Latter-day Saints' beliefs concerning their origin because of their numerous traditions which coincide with the Bible. This is especially true of Indian traditions of the flood, of which all Indians have vivid tales, says Mr. Howell.—(*Deseret News*, July 28, 1927.)

### "NEPHI" AS A TITLE

And whoso should reign in his stead were called by the people, second Nephi, third Nephi, and so forth, according to the reigns of the kings.—Jacob 1:11.

The word *nephi* is the Hebrew *nevi* (or, perhaps, more correctly, *nebbi*), which means, *prophet*. But "prophet" is the official title of one who is authorized to "speak for," or instead of, God. As a "seer" his mind is opened to see visions and to receive revelations; as a prophet he communicates to the people that which he has thus received.

The "kings" in this choice land of promise were not to be kings in the sense of the Greek *basilevs* or the Roman *rex*; still less in the sense of the despots of the middle ages. They were to be the representa-

tives of God, and exercise the functions of their office as his stewarts. David was such a king. He was also a prophet (Acts 2:30), and as such a "man after God's own heart," although that can not be said of him in his private life, or conduct, at all times. The rulers in this country were to hold a position similar to that of Samuel in Israel, anciently, or of Moses, the greatest of all the prophets (*nebbiim*) of old.<sup>27</sup>

### DAVID AND SOLOMON

Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord; \* \* \* wherefore, my brethren, hear me, and hearken to the word of the Lord for there shall not any man among you have save it be one wife; and concubines he shall have none; for I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me; thus saith the Lord of Hosts.—Jacob 2:24-8.

Different opinions concerning the true meaning of this text have been expressed by readers of the Book of Mormon. The reference to David and Solomon shows clearly *what* the Lord censured, and *why*.

In the case of David, the Lord said through the prophet Nathan:

"Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and Judah; and if that had been too little, I would moreover have given unto

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<sup>27</sup>"Nephis" in 1 Esdras 5:21 is the "children of Nebo" in Ezra 2:29. Nebo is reasonably conjectured to be connected with the Hebrew *nebbi*, "prophet," for Nebo was the god of letters.—Smith's *Bible Dictionary*. Isa. 46:1; Jer. 48:1.



thee such and such things. Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.”<sup>28</sup>

That was David’s awful sin. He had not only taken a wife without divine sanction—another man’s wife at that—but he had committed foul murder, in order to get possession of her. I fancy his sin would have been as great, had he committed murder, to come in possession of houses or land, or even, as Nathan expressed it, “one little ewe lamb.” Ahab and Jezebel were both sentenced to death, through the mouth of the prophet Elijah, for the murder of Naboth for the sake of his vineyard.<sup>29</sup>

In the case of Solomon we read:

“But King Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; of the nations concerning which the Lord said to the children of Israel, Ye shall not go in to them, neither shall they come in to you: for surely they will turn away your heart after their gods: Solomon clave unto these in love. \* \* \* For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father.”<sup>30</sup>

Solomon, as is here shown, sinned in making social alliances with idolaters, contrary to the commandment of God, and in adopting features of their

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<sup>28</sup>2 Sam. 12:7-9.

<sup>29</sup>1 Kings 21:17-24.

<sup>30</sup>1 Kings 11:1-4.

worship. It was this that kindled the anger of the Lord against him.<sup>31</sup>

Now it appears that the Nephites, shortly after the death of Nephi, began to yield to the desires of their depraved hearts, and sought to justify their carnal practices by what is recorded of David and Solomon. The prophet Jacob, who had succeeded Nephi, was, therefore, directed by the Lord to explain to them the awful consequences of sexual indulgences outside the sacred precincts of divine sanction, as exemplified in the experiences of those two kings of the Jews, and to command them to have only one wife and no concubines, unless the Lord for some special purpose, should give them a different law. See Jacob 2:30.

The American Indians, at the time of the conquest, were quite generally practicing plural marriage.

Among the Apaches, he who could support a number of wives was greatly honored, and the Apache women are said to have been remarkably chaste. A Pericui was permitted to take as many wives as he desired. The Mexicans practiced plurality of wives, and some had concubines as part of the family circle. The Chichimecs, however, had only one wife at a time, but frequent divorces. Prostitution was tolerated and regulated. The Mayas generally acknowledged only one woman as wife, but the lords and chiefs had concubines. The Lacandones practiced polygamy, each wife having her own house. In Honduras the women had a reputation for chastity, but plurality of wives was the rule. The

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<sup>31</sup>*Ibid.*, vv. 5-11.

Carib who had several wives provided a home for each. On the Isthmus the caciques married as many women as they could support, but only the first was *the* wife. Some of the natives were notorious for licentiousness. The Moquis, it is said, had periodical festivals which ended in drunkenness and promiscuous indulgence.<sup>32</sup> The Peruvians, according to all accounts, practiced polygamy on a large scale. The ruling Inca had thousands of "virgins of the sun" at his disposal, though he had only one Coya, or queen, and she was always his sister. The great lords and nobles were also permitted a plurality of wives, but the common mortals had only one wife, possibly for economic reasons.<sup>33</sup>

As is clear from the text at the head of this note, the moral status of the Nephites began to decline, shortly after the death of Nephi, and it became necessary to abolish an institution which they abused to their own injury and condemnation. It is equally clear, from secular history, that the descendants of Nephi did not generally keep the law as given through Jacob, though it must be admitted that among many of the Indians chastity was a precious and highly valued jewel.

### THE CHOIRS ABOVE

And my immortal spirit may join the choirs above in singing the praises of a just God.—Mosiah 2:28.

This is an extract from the farewell address of

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<sup>32</sup>Bancroft, *Native Races*, Vol. 1, pp. 512-14, 551, 633, 703, 729, 731, 772; Vol. 2, pp. 266, 671.

<sup>33</sup>Prescott, *Conquest of Peru*, Vol. 1, pp. 98-100.

King Benjamin to his people.<sup>54</sup> He expresses the desire to be fully prepared to "join the choirs above." Compare Mormon 7:7, where we are told that those who are found guiltless will have the privilege of dwelling in the presence of God and singing "ceaseless praises with the choirs above."

Does it seem improbable that there are "choirs" in the realms inhabited by the redeemed? The ability to sing and to compose and play music is a divine gift, if there ever was one. The very purpose of it is to enable us to praise the Lord and to glorify his name. There is no music so inspiring, so elevating, so refining as religious music, and it is a great question whether any other kind, especially so-called martial music, is not best characterized as a poor imitation, absolutely worthless.

We know that John, the beloved, on several occasions, in his Apocalyptic visions became aware of singing and music of heavenly origin. (Rev. 5:9; 14:3; 15:3.) We also know that, at the time of the birth of our Lord, a heavenly host sang praise to God, audibly to mortal ear. (Luke 2:13, 14.)

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<sup>54</sup>This address of King Benjamin might well be compared with an address which the Nahua high priest delivered when their kings were anointed.

#### The High Priest:

"Consider well, sire, the great honor which your subjects have conferred upon you, and remember, now that you are king, that it is your duty to watch over your people with great care, to look upon them as your children, to preserve them from suffering, and to protect the weak from the oppression of the strong," etc.—Bancroft, *Native Races*, Vol. 2, p. 146.

#### King Benjamin:

"I have not sought gold nor silver; neither have I suffered that ye should be confined in dungeons, nor that ye should make slaves of one another \* \* \* and even I, myself, have labored with my own hands, that I might serve you, and that ye should not be laden with taxes, and that there should nothing come upon you which was grievous to be born, etc."

And here, let me, in all humility, place on record that to my own personal knowledge singing and music were heard in the Manti temple at the time of the dedication of that sacred building. On two separate occasions I had the privilege of hearing the super-earthly harmonies. The first was just before the beginning of the services on the day I attended. It sounded as a very distant organ music, for a brief moment, as if a door had been opened, through which the harmony reached us, and then almost immediately closed. The second occasion was a few days later, when I was preparing for work for some of my friends on the other side. It sounded as the singing of male voices, also for a brief moment, and came as from a distance. There were other manifestations during those days, never to be forgotten. During the services I noticed that some of the Twelve, notably Elder Heber J. Grant, now the President of the Church, and the late John W. Taylor, were surrounded by rays of light, resembling the colors of the rainbow but softer. These manifestations were recorded at the time by the press.

Yes, there are choirs on the other side, and bands, and John describes their performances as "the voice of many waters, and as the voice of a great thunder: \* \* \* and the voice of harpers harping with their harps." (Rev. 14:2.)

#### THE EAST WIND

If my people shall sow filthiness, they shall reap the east wind, which bringeth immediate destruction. —Mosiah 7:31; 12:6.

The reference to the "east wind" as an agent of destruction shows that the author of these texts was influenced by a mode of thinking that obtained in Palestine, anciently. In that country the east wind is very hurtful to vegetation. In the winter it is dry and cold, and in the summer dry and hot. It carries off the moisture of the leaves rapidly, and withers them. On the Mediterranean it is known as a "levanter" and is dangerous to the sailors. It was in such a storm that Paul was shipwrecked and, with all the crew and passengers, stranded on the island of Malta. See Acts 27:14-44.

#### DEATH BY FIRE

And now, when Abinadi had said these words, he fell, having suffered death by fire.—Mosiah 17:20.

Abinadi was consigned to the flames for his testimony of Jesus, among the people of Lehi-Nephi, under the reign of the wicked King Noah. King Noah, himself, suffered a similar fate, when he fell into the hands of his enemies. (Mos. 19:20.) Later on, many of the Lamanites were put to death by fire. (25:5.) Some of the disciples of our Lord were cast into furnaces of fire, although they were miraculously rescued, as were the three Hebrew children in Babylon. (4 Ne. 32.) From all of which it appears that the people in this western world, at the time covered by the Book of Mormon history, were in the habit of consigning captives to the flames.

Burning of prisoners was extensively practiced by natives at the time of the arrival in this country by the Spaniards. The Apaches used to put prisoners



to death by fire.<sup>35</sup> In Tezcucó, the punishment for certain unnatural crimes was torture and burning at the stake.<sup>36</sup> At the festival in honor of *Xiuhotecutli*, the god of fire, the people raised a "May pole," elaborately decorated. At the appointed time, the officiating priests hurled a number of prisoners, stripped of clothing and bound hand and foot, upon a great heap of smouldering coals, where they suffered untold agony, until raked out and slaughtered on the altar, whereupon the people enjoyed themselves singing and dancing around the pole.<sup>37</sup> At the termination of an age—a cycle of 52 years was so called—the sacred fires were permitted to go out, and a new fire was kindled by friction of sticks placed on the wounded breast of a captive provided for that purpose. The flame was soon communicated to a funeral pyre on which the victim was consumed.<sup>38</sup> Is there no historical connection between the flames of persecution of which we read in the Book of Mormon and the cruelties practiced, sometimes in behalf of "justice" and sometimes as religion, by the later occupants of American soil?

That the Jews in Palestine burned human victims in honor of Moloch is clear from Isaiah 30:33 and Ezek. 20:26, and other passages.

#### THE FATHER AND THE SON

The Father, because he was conceived by the power of God; and the Son, because of the flesh; thus becoming the Father and the son.—Mosiah 15:2.

<sup>35</sup>Bancroft, *Native Races*, Vol. 1, p. 498.

<sup>36</sup>*Ibid.*, Vol. 2, p. 467.

<sup>37</sup>Bancroft, *Native Races*, Vol. 2, p. 329.

<sup>38</sup>Prescott, *Conquest of Mexico*, Vol. 3, p. 129.

Abinadi here teaches us that our Redeemer is a divine person who came among the children of men, and that he is called "the Son of God," because he dwelt in a tabernacle of flesh, although, as conceived by the power of God, he is called "the Father." This is a very clear statement of the doctrine of the two-fold nature of Christ. He is not only a teacher, a prophet, a reformer; he is God and man. He is both the Father and the Son.

"Jesus Christ is the Son of Elohim, both as spiritual and bodily offspring; that is to say, Elohim is literally the Father of the spirit of Jesus Christ, and also of the body in which Jesus Christ performed his mission in the flesh, and which body died on the cross, and was afterwards taken up by the process of resurrection, and is now the immortalized tabernacle of the eternal spirit of our Lord and Savior."—From *The Father and the Son*, a doctrinal exposition by the First Presidency and the Twelve; *Mill. Star*, Vol. 78, pp. 482-500; *Doctr. and Cov., Commentary*, p. 556.

### THE WRITING ON THE WALL

Abinadi who interpreted the writing which was upon the wall of the temple, which was written by the finger of God.—Alma 10:2.

We know no more about this writing than what is stated here. But the fact to note is that the ancient Americans, as the ancient Egyptians, recorded important historical events on the walls of their public buildings. At some time the Lord himself had written something on a temple wall erected by Nephites, presumably, and Abinadi had been given the gift of interpretation. Is it impossible that this miraculous writing was the starting point of the strange Amer-

ican hieroglyphs, which were developed gradually and which survived after the records of the Nephites had been hidden and their alphabet and speech forgotten?

### GOLD, SILVER, AND BARLEY

A senum of silver was equal to a senine of gold; and either for a measure of barley, and also for a measure of every kind of grain.—Alma 11:7.

In this verse and the context (vv. 4-19) information is given regarding the currency and standard of value as established by Mosiah II, who became ruler in Zarahemla about 125, B. C.

#### GOLD

Senine is the Unit.

- 2 Senines equal 1 Seon
- 4 Senines equal 1 Shum
- 7 Senines equal 1 Limnah

#### SILVER

Senum is the Unit.

- 2 Senums equal 1 Amnor
- 4 Senums equal 1 Ezrom
- 7 Senums equal 1 Onti

A gold senine was equal in value to a silver senum, and a certain measure of barley or any other grain was equal in value to either.

The smaller pieces were:

- 1 Shiblon was equal to half a Senum or a Senine.
- 1 Shiblum was equal to a quarter of a Senum or a Senine.
- 1 Leah was equal to one eighth of a Senum or a Senine.

These were, probably, silver pieces. An *antion* was a gold piece equal in value to 3 Shiblons or one senine and a half.

It is not to be supposed that these metal pieces were stamped coins, such as we have. Coins were used in Greece perhaps as early as the 8th century,

B. C., but in the Old Testament there is no mention of coins until after the Babylonian captivity. According to 1 Macc., Simon Maccabæus received permission to coin money, from Antiochus II, about 140, B. C. Previous to that time, silver was the main currency, and it was generally weighed. *Shekel* means a "weight." The "pieces of money" Jacob paid for a parcel of land are called *kesitab*, "lambs." It is possible that they were so called because the weights used to determine their value were formed in imitation of a lamb's head.<sup>39</sup> Such weights were used in Egypt very early, as well as imitations of ox heads, birds, etc. Gold was used very early as currency, generally in the shape of rings. The "gold out of the bag" mentioned by Isaiah (46:6) was probably rings. Lehi was familiar with this kind of currency.

Elder George Reynolds, in his *Story of the Book of Mormon*, calls attention to the fact that the Nephite names for their money were either identical with, or derived from, names of places or persons, analogous with our "Napoleons," "Louis d'ors," "sovereigns," etc. *Limnab*, however, may be related to the Hebrew *maneb*, "number," "portion," "weight," with a preformative "l," "for." *Maneb* is the *mina* of the ancient Greeks, and our "money," "mint," and their derivatives. *Seon* may be from the Hebrew *seab*, a corn measure. (Gen. 18:6.) *Shum* seems to be the Hebrew *shum*, to "value." *Shiblon* and *shiblum* may be related to the Hebrew *shibolim*, "ears of corn," since grain, among the Nephites, was the standard of value.

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<sup>39</sup>Or the picture of a lamb may have been scratched on them.

Among the Mexican and Central American Indians, at the time of the conquest, cacao beans were extensively used as a medium of exchange, as grain was among the Nephites. The Nahuas kept beans in sacks, 24,000 to a sack, for larger transactions. In addition, they used gold dust in quills, and copper pieces in the form of a T. Among the Mayas, beans were valuable. A hundred of them would pay for a slave. The Mayas also had copper bells, precious stones, and copper hatches as circulating media. The Peruvians, it has been asserted, had no currency, but Mr. Sqier, in his *Peru*,<sup>40</sup> says that small, thin pieces of gold, silver, and copper, round and square, each pierced with a small hole as if intended to be strung like a coin of the Chinese, have been found at Chimu. Rafinesque in *The American Nations*,<sup>41</sup> says, "Metallic coins were little known except in Central America; but bits of silver, gold, tin, iron, were used as such. The other mediums of exchange were skins, mats, nuts, cacao, shells, beads, etc." Garcia, quoted by Mrs. Simon,<sup>42</sup> declares that iron money in the shape of the skull of a tortoise was in use in Paragua. In mounds in the Mississippi valley bits of metal have been found, which, it has been thought, the Mound Builders used as money.<sup>43</sup>

Special interest attaches to the statement that the Nahuas used copper pieces in the form of a T. The Hebrew "T" (tav) means a "mark," and especially a "signature." It was the "brand" that mark-

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<sup>40</sup>Page 172.

<sup>41</sup>Page 55.

<sup>42</sup>*The Ten Tribes*, p. 13.

<sup>43</sup>See Bancroft, *Native Races*, Vol. 2, pp. 382 and 737.

ed a human being as somebody's property. In the early Hebrew the *tav* was written as a cross, and a metal piece in the same form would be a particularly appropriate representation of property value. But where did the Nahuas get that idea, if not from a Nephite ancestry?

In the *Deseret News* for Dec. 12 and 19, 1860, and the *Millennial Star*, Vol. 23, p. 93, there is an account of an old copper coin, which was exhibited at the *News'* office by Hon. George Peacock, of Manti, Utah, and which had been found by an explorer along the Colorado river. The coin was shown to Prof. W. W. Phelps, who gave the following interpretation of the characters on it:

On the obverse: "*The king Hagagadonibah over the kingdom near the sea sends to all greeting: One senine.*"

On the reverse: "In the 95th year of the Kingdom of Christ, 9th year of my reign: Peace and life."

Motto: "Weapon to Weapon; Life for Life."

The opinion is expressed that the coin is 1,765 years old, and that it is a Nephite senine, or farthing, as mentioned in 3 Nephi, chapt. 12:26.

The item is mentioned here for what it is worth. The senine of the Book of Mormon is a gold coin, equal in value to a certain measure of grain, and also one day's wages of a judge. (Alma 11:3-7.) From this passage it will be seen that a senine, in the days of Alma was a gold piece, but it is not impossible that later a small copper coin may have been in use and been known as a "senine." Of that there is no strong evidence, so far.



## RESURRECTION OF THE BODY

I say unto you that this mortal body is raised to an immortal body; that is from death; even from the first death unto life, that they can die no more.—Alma 11:45.

The following comments on this all-important subject will be read with interest:

"We understand that when we are unclothed in the present state, then we are prepared to be clothed upon with immortality. These bodies will return to dust, but our hope and faith are that we will receive these bodies again from the elements—that we will receive the very organization that we have here, and that if we are faithful to the principles of freedom, we shall then be prepared to endure eternally. Can the wicked be brought forth to endure? No, they will be destroyed."—Brigham Young, July 19, 1857; *Jour. of Dis.*, Vol. 5, p. 53.

"I expect, by the power of the resurrection and the quickening power of the celestial glory, that my memory will be perfected, and that I will be able to remember all the acts, duties, and doings of my own life. I will also remember, most correctly and perfectly, every act of benevolence that has ever been done to me in the name of the Lord and because of my calling."—Parley P. Pratt, Sept. 7, 1856; *Jour. of Dis.*, Vol. 5, p. 196.

"So far as we are concerned, we were taken from the earth, and we may expect to return to it again; and that portion of me which is pure, after the dross of this mortality is separated from it, I expect will be Brother Heber. It is that which will be resurrected; but all that is not pure will remain; that is, it will not go back into any body again; and if there are ten parts out of the hundred which are dross and corruption, they will remain in the earth. I do not expect to take that up again, but I expect to take up the purified element that will endure for ever."—Heber C. Kimball, *Jour. of Dis.*, Vol. 5, p. 107.

"The old Book talks about a city called the New Jerusalem. The passage I refer to is in the Revelations by John, 21:8-11: 'But the fearful and unbelieving and the abominable and murderers and whoremongers and sorcerers and idolaters and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death.'"—Geo. A. Smith, July 26, 1857; *Jour. of Dis.*, Vol. 5, p. 61.

"The resurrection of mortal bodies, on earth, began with Jesus, who on the third day rose from the grave, and after his sojourn among the children of men, took his body with him into heaven. This was the first fruit of the resurrection. Since that time, the resurrection of man may have continued, and no doubt will continue, in the future; for many spirits have laid down their earthly bodies, and all must be raised from the grave. In the resurrection, order and law will prevail, and the just deserts of men will be kept in mind." (*Rational Theology*, Dr. John A. Widtsoe.)

### AMERICA THE LAND OF LIBERTY

When he had poured out his soul to God, he named all the land which was south of the land Desolation, yea, and in fine, all the land, both on the north and on the south—a chosen land, and the land of liberty.—Alma 46:17.

Lehi prophesied (2 Ne. 1:7) that America would be "a land of liberty" to all whom God should bring here, provided they would keep the commandments of God; otherwise they would be "scattered and smitten" (v. 11.) Moroni again dedicated the country to the cause of liberty. He tore his coat, or cloak, selected a suitable piece on which he wrote an impressive "slogan," and made this his standard. The coat was torn in remembrance of the rent coat of Joseph, and round this standard the friends of liberty gathered themselves. (Alma 46:12-27.)

The Indians, as found by the Europeans, were great on carrying flags, or standards. They carried them in processions at religious festivals, at funerals, in war, etc. The Nahuas had flags of paper, or cloth, on which black bars were printed, which must have given them the appearance of having been torn. Others were decorated with feathers.<sup>44</sup>

These men dedicated the entire American continents to the cause of liberty, and not for their own benefit alone, but for all men, whom the Lord should lead to come here, and who would serve him under the ensign of liberty.

"It is true, this is Zion—North and South America are Zion, and the land where the Lord commenced his work, and where he commenced he will finish. This is the land of Zion; but we are not yet prepared to go and establish the Center stake of Zion. The Lord tried that in the first place \* \* \* now it is for you and me to prepare to return back."—Brigham Young, *Jour. of Dis.*, Vol. 11, p. 324.

"When we contemplate the designs of the country, and its influence, we contemplate not merely our own liberty, happiness, and progress, nationally and individually, but we contemplate the emancipation of the world, the flowing of the nations to this fountain, and to the occupation of these elements, blending together in one common brotherhood. They will thus seek deliverance from oppression, not in the style of revolution, but by voluntarily emerging into freedom and the free occupation of the elements of life."—Parley P. Pratt, Oration, July 4th, 1853; *Jour. of Dis.*, Vol. 1, p. 141.

Garcilasso de la Vega tells us that the Peruvians had no word for "king," but that their equivalent for that title was *Hatun Apu*, "great lord." The

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<sup>44</sup>Bancroft, *Native Races*, Vol. 2, pp. 323, 405; Vol. 3, p. 405.

same remark, probably, applies to all the prehistoric Indians. They had "chiefs" and "great lords" and "melechs" in the ancient, Semitic meaning of that word, "providers." But they had no "kings" in the modern sense of the title. However, the Incas in Peru and the "Chief-of-men" of the Aztecs had become veritable despots before they were destroyed.

"These Colonies (Jaredites, Lehitcs, Mulekites) were located in the southern part of North America, in Central America, and in the northern part of South America. And all this land, as well as that into which they migrated to the north and the south, was designated by the Lord as the Land of Promise."—George F. Richards, October 7, 1922; *Conference Report*, p. 81.

### IN THE MORNING

And it was in the morning, and the darkness dispersed from off the face of the land.—3 Nephi 10:9.

Orson Pratt calls attention to the fact that, making an allowance of  $7\frac{1}{2}$  hours for the difference in longitude between Palestine and the land Bountiful, the three days of darkness at the latter place must have begun and ended at 7:30 a. m., and that the time of the death of our Savior must have been that hour in Bountiful. He comments as follows:

"This book, the Book of Mormon, informs us that the time of day at which Jesus was crucified, I mean the time of day in America, was in the morning; the New Testament tells us that Jesus was crucified in the afternoon, between the 6th and 9th hour according to the Jews' reckoning. They commenced their reckoning at six o'clock in the morning, and consequently, the sixth hour would be 12 o'clock at noon, and the ninth hour 3 o'clock in the afternoon. Jesus, from the sixth to the ninth

hour, or in other words, from 12 o'clock to 3, was hanging on the cross. Now, the Book of Mormon, or the historians whose records it contains, when relating the incidents that transpired at the time of the crucifixion—the darkness that was spread over the face of the land, the earthquakes, the rending of rocks, the sinking of the cities, and the whirlwinds—say these events occurred in the morning; they also say that darkness was spread over the face of the land for the space of three days. In Jerusalem it was only three hours. But the Lord gave them a special sign in this country, and the darkness lasted three days, and at the expiration of three days and three nights of darkness it cleared off, and it was in the morning. That shows that, according to the time in this country, the crucifixion must have taken place in the morning.

"Says one, 'Is not this a contradiction between the Book of Mormon and the New Testament?' To an unlearned person it would really be a contradiction. \* \* \* 'But,' says one, 'how do you account for it?' \* \* \* Simply by the difference in longitude. This would make a difference of time of several hours; for when it would be 12 at noon in Jerusalem it would only be half past four in the morning \* \* \* where the Book of Mormon was then being written. \* \* \* If the Book of Mormon had said that the crucifixion took place in the afternoon we should have known at once that it could not be true."<sup>45</sup>

This is evidence that can not be refuted. If the Book of Mormon had been fiction, written by an unlearned author, the difference in time would not have been even thought of.

#### OUR LORD APPEARS IN BOUNTIFUL

Behold, I am Jesus Christ, whom the prophets testified shall come into the world.—3 Ne. 11:10.

The portion of the Book of Mormon from which

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<sup>45</sup>*Jour. of Dis.*, Vol. 13, p. 128.

this text is taken contains the account of the appearance of the resurrected Savior in the land of Bountiful, and his teachings and instructions. See 3 Nephi 11-26.

Is there, outside the Book of Mormon, any evidence whatever of the truth of this wonderful story?

Perhaps this question is best answered by a brief statement of what Father Remesel relates in his History. He affirms that when Bishop B. Las Casas came to his bishopric in 1545, he instructed an ecclesiastic in Campeche, whose name was Francisco Hernandez, to visit the Indians and inform them of the principal doctrines of the faith of the Spaniards. Some time afterwards this ecclesiastic informed Las Casas that he had met a chief who had explained the religious beliefs of the Indians to him. The Indians, he said, believed in the Father, the Son, and the Holy Spirit. They called the Father, *Yezona*; the Son, *Bahab*; and the Holy Spirit, *Ec-Ruach*. The Son was born of a virgin called, *Chiribrias*, whose mother was *Yxchel*. The Son, they said, was crowned with thorns and put to death by being placed on a beam of wood. On the third day he rose, and immediately afterwards the Holy Spirit came and filled the earth with whatsoever it stood in need of. Being questioned about how the Indians had obtained this information, he answered that the lords had instructed their sons, and that these instructions had come down from generation to generation.<sup>46</sup>

I am, of course, aware of the existing disposi-

<sup>46</sup>Cogullodo, *Historia de Yutican* (sic!), Lib. IV, Chap. VI; in Kingsborough's *Antiq. Mex.*, quoted by Mrs. Simon, *The Ten Tribes*, p. 219.



tion to discredit the early historians, whenever they relate something for which modern research can, as yet, offer no acceptable explanation. But, is it fair to stamp them all as falsifiers or dupes because they tell us what seems marvelous?

I can understand that the early explorers and missionaries might sometimes have been misled, and that they read into the stories related to them a meaning which was not there. But, after every reasonable allowance for misunderstandings, the fact remains that there must have been some solid, tangible basis for a report like that of Father Hernandez to Las Casas, and many similar accounts.

Whence, then, did the Indians get that basis on which their marvelous traditions rested? Whence came to them the fundamental principles of their religion, so nearly like those proclaimed by our Lord, that many held, as some yet claim, that the gospel had been preached here by one of the first Apostles of our Lord?

Is there any satisfactory answer to that question except that given in the Book of Mormon?

### IF THE GOSPEL IS REJECTED

When the gentiles shall sin against my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them.—3 Nephi 16:10.

Elder Orson Pratt<sup>17</sup> considers that this prediction, was fulfilled, when, beginning with the year 1847, the Lord removed the Church to the so-called American Desert, a thousand miles from the boundaries of civilization. The gospel was rejected and the prophet slain, and the Church was brought "from among" the gentiles as predicted by Nephi. "God," says Orson Pratt, "who can foresee all events among the children of men, had his eye fixed on the gathering of his children before the Church was organized, and he predicted that they should come out of every nation under heaven; not only from the settled portions of the gentile nation, but they should be brought forth out of the midst of that gentile nation, just as we have been."

### SHINE FORTH IN DARKNESS

Touch these stones, O Lord, with thy finger, and prepare them that they may shine forth in darkness—Ether 3:4; 6:3.

Noah, it will be remembered, was according to the English Bible translation, commanded to make a "window" to the ark. But it is pretty well agreed that the translation of the word rendered "window" is not good. The word means literally a shining object, and rabbinical tradition has it that the shining object was really a stone which the Patriarch had found in the river Pison and which was made luminous.<sup>18</sup> If this tradition is based on fact, the Brother of Jared must have known it, and that would account

<sup>17</sup>*Jour. of Dis.*, Vol. 13, p. 133

<sup>18</sup>See Dr. Clark's *Commentary*.

for his prayer and the miraculous answer that he obtained.

That precious stones can be made to shine seems to have been demonstrated by scientific experiments. In June, 1920, Dr. T. Coke Squance, of Sunderland, England, was reported to have succeeded in changing a sapphire of faint pink hue into a beautiful ruby, by means of the action of radium. "During the process," the report said, "the lustre was increased to such an extent that the stone had almost the brilliance of a diamond." Later reports had it that experiments conducted at the United States bureau of mines, at Reno, Nev., had given equally startling results. "Colorless Colorado topazes," it was reported, "have been given a rich yellow tinting." It seems, then, that the Brother of Jared, when praying the Lord to touch the stones and make them luminant, was in possession, by some means, of a knowledge that scientists of today are just beginning to dip into.

A scientific invention was announced in Philadelphia on Oct. 20, 1926, by Dr. W. D. Coolidge before the Franklin institute. It consisted of a new cathode ray tube. According to the accounts, cathode rays in a darkened room became visible as a purple glow, and a crystal of calcite placed in these rays became glowing, as if red hot, although it was perfectly cold, and continued to glow for some time. Granite also became luminous.<sup>40</sup> It might, therefore, not be unreasonable to suppose that God could make the stones in the barges luminous.

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<sup>40</sup>*Juvenile Instructor*, Dec. 1926, p. 691.

## THE BODY OF MY SPIRIT

This body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit.—Ether 3:16.

This is given to us as the word of the Lord to the brother of Jared, explaining to him what the meaning is of the expression, "Men were created, in the beginning, after mine own image." Orson Pratt, in a sermon, April 13, 1856, observes:

"This is the only place in the Book of Mormon where the pre-existence of man is clearly spoken of, and this was revealed before the organization of the Church, and is a doctrine which was not in possession of the Christian world; hence, it shows that it was dictated by a Spirit capable of revealing a doctrine unknown to the Christian World—the pre-existence of man."<sup>50</sup>

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<sup>50</sup>*Jour. of Dis.*, Vol. 3, p. 352.

"I remember hearing related Brother Parley P. Pratt's first interview with the Saints at Fayette, Seneca County, where the Church was organized.

\* \* \* On that occasion he was called upon to speak. \* \* \* He brought forth from the prophecies of Isaiah, Jeremiah, Ezekiel, and other prophets abundant proofs concerning the work which the Lord had established through his servant Joseph. A great many of the Latter-day Saints were surprised that there were so many evidences in the Bible concerning this work."—George Q. Cannon; *Jour. of Dis.*, Vol. 19, p. 105.

## CHAPTER TEN

### SOME PROPHECIES CONCERNING THE BOOK OF MORMON

A STUDENT of the Scriptures, naturally, asks whether there is anything in the Bible, any prophetic utterance, which points to the coming forth of the Book of Mormon in the latter days. That is a legitimate question that should have due consideration.

ARIEL. Possibly one of the best known Old-Testament prophecies concerning the Book of Mormon is that of Isaiah, 29:1-14: "Woe to Ariel, to Ariel, the city where David dwelt! \* \* \* Yet will I distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel."

Two Ariels are here mentioned. One is the city where David dwelt; that is to say, Jerusalem in Palestine. The Lord, through the prophet, says this Ariel, this "lion of the Lord," should pass through heaviness and sorrow and, finally, become, in the sight of the Lord, as another Ariel: "It [the first-mentioned Ariel] shall be *unto me* as Ariel [the second.]"

The prophet goes on to state in what respect the fate of Ariel, where David dwelt, should resemble that of the other Ariel: "Thou shalt be brought down, and shalt speak out of the ground," etc. That, then, must have happened to another Ariel; otherwise there would be no point of resemblance.

If we remember that the Lamanites, about 100, B. C., built a city which they called Jerusalem (Alma



21:2),<sup>1</sup> which was destroyed at the time of the crucifixion (3 Ne. 9:7), the prophecy of Isaiah becomes clear. It says in plain language that, as the Lamanite city was wiped out, so would the city of David be destroyed, as actually happened about 40 years later, or in the year 70, A. D.

The prophet says: "Thou shalt be brought down and shalt speak out of the ground \* \* \* and thy speech shall whisper out of the dust." That refers, literally, to the cities, which were destroyed. They spoke "out of the dust" through their records that were deposited in the hill Cumorah. How could a nation, after it had become almost extinct, speak out of the ground or "whisper out of the dust," if not through some record deposited, as was the Book of Mormon?

Isaiah makes the meaning of this vision so clear that it need not be misunderstood. He speaks of a book, or rather *the* book, for the Hebrew text has the definite article, to which the translators have not

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<sup>1</sup>The Nahua city of *Cholula* (also spelled *Chorula*), it has been thought, was so named after the City of Jerusalem. If so, it may have been named in memory of the Jerusalem which is mentioned in the Book of Mormon and which was submerged. Bancroft (*Native Races*, Vol. 5, p. 200), says the pyramid of Cholula was erected under the direction of a chief named Xelhua, and that the occasion was connected in some way with a flood, either as a memorial of a former flood or as a place of refuge in case another deluge should come.

In referring the motto of Cortez (*Judicium Domini Apprehendit Eos*) to the destruction of Jerusalem, we must suppose, says Lord Kingsborough, that he recognized in Mexico a *second Jerusalem*, and in his own conquests a triumph over the Hebrews of the New World, as Titus had before vanquished those of the Old. (From *Mex. Ant.*, quoted by Mrs. Simon, *The Ten Tribes*, p. 65.) No matter what value we may place on the stupendous work of which that of Mrs. Simon is but a partial copy, we must admit that this statement is a confirmation, from an outside source, of the view taken by Latter-day Saint writers on the passage of Isaiah on the two Ariels, or Jerusalems.

given the full force; he speaks of *the* book that was sealed, "which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot, for it is sealed." This book was also, as the prophet says, "delivered to him that is not learned," and he could not read it.<sup>2</sup> Therefore, "Behold," saith the Lord, "I will proceed to do a marvelous work among this people; even a marvelous work and a wonder; for the wisdom of the wise men shall perish, and the understanding of their prudent men shall be hid." (V. 14.) And in that day, we read further, "shall the deaf hear the words of the book, and the eyes of the blind shall see \* \* \* the meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One in Israel." (V. 18, 19.)

"In that day shall the deaf hear the words of the book." What do you mean, Isaiah? He means the book he had just been speaking about in the 11th-14th verses. "And the vision \* \* \* men shall be hid." Here we perceive the nature of the book that he mentions in the 18th verse, and we learn something about the way that it was to be brought forth; that the words of the book, not the plates themselves, not the original, but the transcript, a copy of the words, the words of the book would be delivered to the learned, requesting them to read it." —Orson Pratt, July 18, 1875; *Jour of Dis.*, Vol. 4, p. 163.

THE TWO STICKS. The prophet Ezekiel is

<sup>2</sup>Some tell us that "the book" does not mean a particular book but any book, or rather letter. But that is absurd. Even an illiterate individual would not ask a scholarly friend to read a sealed letter, and he would certainly not afterwards ask one who, like himself, had never mastered the art of reading, to read the letter which the scholar could not read. If the prophecy does not refer to some such event as the coming forth of the Book of Mormon and the presentation of the characters to the two scholars, it has no known fulfilment whatever.

commanded to take one stick and write upon it, "For Judah," and another and write upon it, "For Joseph," and join them together; and, when asked for the meaning of this symbolical act, he was to say: "Thus saith the Lord God, Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in my hand. \* \* \* Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel." (Ezek. 37: 15-28.)

The prophet here predicts the final union of the "whole house of Israel"—Judah and Ephraim—and the establishment of the everlasting covenant of peace, and says this restoration is to be preceded by the joining together of the records of the two divisions of the people. The Old Testament is the record of Judah. It came to us through the efforts of the Jews. The Book of Mormon is, more particularly, the record of Israel. In the coming forth of the Book of Mormon the prediction is fulfilled.

"Now, my friends, you may go to work, with all your Christian benevolent societies, to gather the Jews from the nations; you may combine all the wisdom and learning of Christendom, and put all the funds they can rake and scrape together from the two hemispheres of the earth, and after all, you never can accomplish the gathering and restitution of Israel until the Lord does it in his own way, by uniting the records of Judah and Joseph to accomplish this work. Then, and not

till then, will the house of Jacob rejoice in the Holy One of Israel, and no more be ashamed.”—Orson Pratt, Jan. 7, 1855; *Jour. of Dis.*, Vol. 2, p. 291.

A LITTLE BOOK OPEN. Turning, now, to the great prophetic book of the New Testament, the Revelation by John, we pause at the tenth chapter.

In the preceding chapter John saw the countries where the church of our Lord was first established swept as with a besom of destruction, because of the general apostasy. The children of men were destroyed by the terrible weapons of the invading hordes, but the rest of the men, which were not killed, “yet repented not,” but continued to worship “idols of gold, and silver, and brass, and stone, and of wood.” Naturally, the question arose in the mind of the seer, What about the church? Is this the end of it? Was the glorious structure that was filled with the Spirit of God on the day of Pentecost to be destroyed in a flood of apostasy and carnage? In answer to such questions, John received the wonderful vision recorded in chapter ten.

In this vision, John saw a mighty angel, or messenger, come from heaven. This messenger was clothed with a cloud. A *cloud* was, in the Mosaic dispensation, the visible sign of the presence of God, as on Mount Sinai. John, therefore, by this symbol, was given to understand that the messenger he saw was surrounded by the divine influence, as was Moses on the Mount. There was a rainbow upon or over his head. That was the visible symbol of the cove-

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<sup>3</sup>The word *angel* means “messenger.”

nant of God with Noah. His face was, as it were, the sun. Christ is the "sun of righteousness," and his glory was reflected in the countenance of the messenger, as was the glory of Jehovah in the face of Moses, when he came from the divine presence. His feet were as "pillars of fire." This is, most probably, an allusion to the temple service. Outside the temple of Solomon there were two pillars, called Boaz and Jachin,<sup>4</sup> from each of which chains, in all probability, extended into the interior of the temple, if that is what Paul alludes to (Heb. 6:19), when he speaks of our hope as an "anchor," or chain, which "entereth into that within the veil." This messenger, therefore, comes with the power and authority of all the dispensations of former ages—that of Noah, the Mosaic, and that of the meridian of time, and, in addition, the last dispensation with its temple service.

Furthermore, this messenger had in his hand a "little book open." Fortunately, the explanation of this prophetic language is given in the Doctrine and Covenants. We read:

"What are we to understand by the little book which was eaten by John, as mentioned in the tenth chapter of Revelation? We are to understand that it was a mission and an ordinance for him to gather the tribes of Israel; behold, this is Elias, who, as it is written, must come and restore all things."—Sec. 77:14.

According to this, the messenger John saw was, or represented, the Elias who was to come and restore

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<sup>4</sup>1 Kings 7:21; 2 Chron. 3:17. *Jachin* means "strength," and *Boaz*, "stability."

all things, and Parley P. Pratt, in his *Key to Theology*, p. 70, tells us that the Prophet Joseph was the Elias, the Restorer, the Presiding Messenger, holding the keys of the dispensation of the fulness of times \* \* \* to prepare the way of the Lord. If, then, the prophet Joseph was the messenger described in the vision of John, and the little book was his "mission and ordinance" to gather the tribes of Israel, which mission was committed to him by Moses in the Kirtland temple (Doc. and Cov. 110-11), the great latter-day work of which the coming forth of the Book of Mormon was the beginning, is foretold in this chapter with all the clearness that prophetic language can convey. There is no clearer prophecy in all the Bible.

In a communication to a Rochester paper, dated Jan. 4, 1833, the Prophet Joseph, speaking of the Book of Mormon, says in part:

"By it we learn that our Western Indians are descendants of that Joseph who was sold into Egypt, and that the land of America is a promised land unto them, and unto it all the tribes of Israel will come, with as many of the Gentiles as shall comply with the requirements of the new covenants. But the tribes of Judah will return to old Jerusalem. The city of Zion, spoken of by David in the 102nd Psalm, will be built upon the land of America, 'and the ransomed of the Lord shall return and come to Zion with songs of everlasting joy upon their heads (Isa. 35:10), and then they will be delivered from the overflowing scourge that shall pass through the land. But Judah shall obtain deliverance at Jerusalem. See Joel 2:32; Isa. 26:20-1; Jer. 31:12; Psalm 1:5; Ezek. 34:11-13.'"—*Hist. of the Church*, Vol. 1, p. 315.

From which it is clear that the Book of Mormon



is very much a book of gathering of the children of Israel.

The messenger with the little book "set his right foot upon the sea, and his left foot on the earth." Remember that in the days of John the geography of the world was not what it is today. At that time it was thought that all beyond the western coast of the Old World was water. That the messenger was standing upon the sea and the earth means, in modern language, that he was standing on both hemispheres, the eastern and the western; that is, in other words, he was delivering a message in which all the world was concerned. That his right foot was on the sea and his left on the earth may indicate that he came from the western hemisphere, or that his message was first heard there.

John heard the message this angel had to deliver. It was that there should be no more "time" now; that is, no more delay, but that, as soon as the seventh angel begins to sound, "the mystery of God shall be finished, as he hath declared to his servants, the prophets" (vv. 5-7.) That is, his message was that the time has now come for the completion of the plan of salvation—God's mystery (1 Cor. 2:7; 15:51; Eph. 5:32; Col. 1:26; 1 Tim. 3:16)—by the establishment of the kingdom of God, as promised through the holy prophets.

At the time this messenger appeared, seven thunders were heard (v. 14.) John was not permitted to write what they uttered, but that they were messages concerning wars and other calamities is more than likely. These thunders, in all prob-

ability, began rolling with our own Civil War. Such calamities we certainly are led to expect as signs or indications that the second advent is near at hand.

John was told (v. 9) to "eat," that is to say, to read, or, as we should say, to "digest" the contents of, the little book. He did so, and found it sweet in his mouth. But the sweetness was mixed with bitterness (v. 10), which expression may indicate that the seer was given to understand that the acceptance of the Message of the angel would be accompanied by bitter struggles, and even martyrdom, among the faithful Saints.

The chapter closes with the assurance that the coming of that mighty messenger begins a new prophetic era in the history of the world; for that is the evident purport of the words of the angel: "Thou must prophesy again before many peoples, and nations, and tongues, and kings."

Every detail in this prophetic pen-picture is easily recognized in the life-work of the prophet Joseph and the coming forth of the Book of Mormon. It is as plain as if the name itself had been written across the sacred page.

THE EVERLASTING GOSPEL. We now pause a moment at the familiar prediction in Rev. 14:6: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." This was fulfilled when the angel revealed the Book of Mormon and the Church was restored, with the administration of the ordinances and the proclamation

of the truths of the gospel in its fulness. That there might be no doubt on this point, John tells us what the message of the everlasting gospel is: "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of water." (v. 7.) In this solemn message the very foundations of "Mormonism" are clearly seen. (1) Fear God! Repent! The hour of judgment has come! (2) Worship him who has made the world! Worship God, as revealed in the story of the creation; God, in whose image man was made, and not statues or pictures, nor the incomprehensible being created by the authors of the Athanasian creed! Worship the God of Abraham, Isaac, and Jacob! This message, which John the Revelator heard sounding in the midst of heaven, as the voice of rolling thunder, is the very message which the Prophet Joseph was commissioned to proclaim to the world.

In view of such prophetic evidence, we may well say, with Orson Pratt: "Never had mankind more prophetic evidence in confirmation of a revelation than they have for the Book of Mormon."

The Lord has said that the record which was delivered to Joseph Smith, and which was translated by him, and published to the world as the Book of Mormon, was the record of the stick of Ephraim. The Bible is the record of the hand-dealing of the Lord with the House of Judah. The two have been brought together to the confounding of false doctrine, both bearing witness, as they do, to the divine mission of Christ our L o r d. — President Anthony W. Ivins.

## CHAPTER ELEVEN

### ALGONQUINS AND IROQUOIS—A LEAGUE OF NATIONS

*The American Indian.* The origin of the American Indians is a problem that has long baffled students of history and archaeology. When Columbus discovered America the native Red Men spread over the entire Continent; and from that day to the present it has been a much mooted question as to their genesis. Scholars have given the question much thought and study; and one theory advanced is that the Indian is an autochthon—that he has evolved from lower forms on the American Continent. Ameghino, the noted anthropologist, has accepted this theory. Most scientists, however, have come to the conclusion that the Indians represent but one strain of humanity, one race, but that there was an American origin of the Indians is extremely improbable. There are no discoveries of skeletal or cultural remains of a geological or ancient man on the American Continent, and according to Dr. Ales Hrdlicka, no one is justified in even accepting the theory of any geological antiquity of the American race. Hrdlicka reaches the conclusion, therefore, that the American Indians represent a single race; and that they originated in Asia. They possibly crossed, he says, from the eastern shores of Asia to America by way of Behring Strait and the Aleutian Islands, and spread gradually southward over the land. Man as a rule does not migrate like birds—he spreads. He is gregarious, is a creature of habits, and moves only by compulsion. As he moved upward on the Pacific Coast in search of food, he finally crossed to America. The people scattered and in time we have them represented by the Algonquins, Iroquois, Siouan, and Shoshonian stocks; and farther south, the Piman-Aztec. Next came the “Toltec” type, which settled in Mexico and Central America, as well as in Peru and other parts of South America. Such is the theory of the leading modern school of anthropologists as represented by Hrdlicka and Wissler.

The question of the origin of the American Indians is of Great interest to the Latter-day Saints, for they hold that the

Book of Mormon gives the solution to the problem. This book, written by divinely inspired prophets, tells how the forefathers of the Indians came from Jerusalem and crossed to America by way of the Pacific Ocean under the directive purpose of God. In time, these people became divided into tribes, and even into nations, who fought one another and contended for political and economic supremacy. They had different languages and dialects; there were finally developed remarkable differences in physiognomy, color, stature, ect.; all of which would indicate that there might have existed in America at one time a racial diversity. But the differences are more apparent than real.—Levi Edgar Young, Professor of Western History, University of Utah.

ON THE Atlantic coast between Cape Fear and Cape Hatteras, and westward to the Rocky Mountains, the first explorers came in contact with the Algonquin stock of Indians. Numerous tribes were included in this group. Among them were the Abnakis, the Blackfeet, the Cheyennes, the Chipeways, the Crees, the Lenapes or Delawares, the Mohegans, the Sacs, the Foxes, the Shawnees, and others.

Dr. Brinton says the Algonquins may be taken as typical of the American race, and that they are fully up to the average stature of the best developed European nations.<sup>1</sup> Their color is coppery brown, their hair black and straight, their hands and feet are small, and their longevity is fully up to that of any other race.

The Lenapes had a quite well developed system of writing, and they preserved highly interesting traditions, beginning with the creation and continuing down to the arrival of the white race.

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<sup>1</sup>*The American Race*, p. 75.



In 1830 the gospel was preached to a western branch of the Lenapes, or Delawares, by Oliver Cowdery and his missionary companions. They presented some of the Indians with copies of the Book of Mormon, which were gratefully received.<sup>2</sup>

Some of the Algonquins, as for instance the Mohegans, built communal houses; others, as the Lenapes, lived in small huts built in groups and surrounded with palisades. They raised corn, squash, tobacco, mined copper, and made pottery. They dressed deer skins, made feather garments, and had utensils of wood and stone. And, what is more remarkable, they carried on an extensive trade in such articles with distant points. "The red pipe-stone," says Dr. Brinton,<sup>3</sup> "was brought to the Atlantic coast from the Coteau des Prairies, and even the black slate highly ornamented pipes of the Haida of Vancouver Island have been exhumed from graves of Lenape Indians." The impression that the prehistorical Americans were confined to very narrow limits must, evidently, be regarded as erroneous.

Another interesting stock was the Iroquois. At the time of the first explorations, these Indians inhabited the shores of the St. Lawrence river, in the vicinity of the present sites of Quebec and Montreal; also the state of New York, except the lower Hudson valley. In this state they were known as the Five Nations. The Cherokees, the Hurons or Wyandots, the Mohawks, the Neutral Nation, the Onondagas, the

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<sup>2</sup>Joseph Fielding Smith, *Essentials of Church History*, p. 118. The Wyandots also belonged to the Iroquois stock.

<sup>3</sup>*The American Race*, p. 77.

Senecas, the Susquehannocks, the Tuscaroras, and others, belonged to this justly famous stock.

Among the Iroquois, women were represented by a speaker in the councils of the tribe, and were authorized to take part in negotiations regarding war and peace. The Wyandots, it has been asserted, has a council for each gens composed exclusively of women.

*The Onondagas.* These have a special interest to us.

During the journey of Zion's Camp from Kirtland, Ohio, to Missouri, in 1834, the prophet and companions inspected several mounds, which, the prophet says, "had been thrown up by the ancient inhabitants of this country, Nephites, Lamanites, etc." On June 2, 1834, the brethren ascended a high mound near the Illinois river. On the top of this mound, they found the remnants of three stone altars, one above the other, "according to the ancient order;" also human bones. At a depth of a foot, they uncovered the skeleton of a man, almost entire. Between his ribs, the prophet says, "was a Lamanitish arrow." Elder Brigham Young retained the arrow, and other brethren carried parts of the skeleton with them to Missouri.

To the prophet it was revealed by the Spirit, "that the person whose skeleton we had seen, was a white Lamanite, a large, thick-set man, and a man of God. His name was Zelph. He was a warrior and a chieftain under the great Prophet Onandagus, who was known from the eastern sea, to the Rocky Mountains. \* \* \* He was killed in battle, by the

arrow found among his ribs, during a great struggle with the Lamanites.” —*History of the Church*, Vol. 2, p. 79; *Historical Record* by Andrew Jenson, p. 581.

It appears from this, that this warrior, Zelph, was an Onondaga, as well as a “white” Lamanite, and that the Onondagas, consequently, must be of Lamanite lineage. It also appears that at least some of the mounds in the Ohio valley were erected by the descendants of Lehi.

Under date of Saturday, May 19, 1838, the Prophet Joseph writes: “Grand River is a large, beautiful, deep and rapid stream, during the high waters of spring. \* \* \* We pursued our course up the river, mostly through timbers, for about eighteen miles, when we arrived at Colonel Lyman Wight’s home. He lives at the foot of Tower Hill (a name I gave the place in consequence of the remains of an old Nephite altar or tower that stood there), where we camped for the Sabbath.”—*History of the Church*, Vol. 3, p. 35.

The prophet located this Nephite altar on an expedition from Far West, Missouri; which he undertook for the purpose of making locations for the gathering of the Saints. Nephites had, evidently, at some time inhabited the region which the prophet was exploring.

*Two Outstanding Features of Book of Mormon History.* In the historical portions of the Book of Mormon, there are two outstanding features that deserve special study. One is the determination of the people of Anti-Nephi-Lehi not to defend themselves against the attacking Lamanites, but to meet death

as martyrs for the cause of peace. The other is the long era of Millennial harmony that prevailed among the people here after the appearance of our Lord and the establishment of his church.

*The Peace Movement.* Concerning the first of these features we read in Alma 24:5-18, as follows:

"Now when Ammon and his brethren and all those who had come up with him saw the preparations of the Lamanites to destroy their brethren, they came forth to the land of Midian, and there Ammon met all his brethren; and from thence they came to the land of Ishmael that they might hold a council with Lamoni and also with his brother Anti-Nephi-Lehi, what they should do to defend themselves against the Lamanites.

"Now there was not one soul among all the people who had been converted unto the Lord that would take up arms against their brethren; nay, they would not even make any preparations for war; yea, and also their king commanded them that they should not.

"Now, these are the words which he said unto the people concerning the matter: I thank my God, my beloved people, that our great God has in goodness sent these brethren, the Nephites, unto us to preach unto us, and to convince us of the traditions of our wicked fathers.

"And behold, I thank my great God that he has given us a portion of his Spirit to soften our hearts, that we have opened a correspondence with these brethren, the Nephites.

"And behold, I also thank my God, that by opening this correspondence we have been convinced of our sins, and of the many murders which we have committed.

"And I also thank my God, yea, my great God, that he hath granted unto us that we might repent of these things, and also that he hath forgiven us of those our many sins and murders which we have committed, and taken away the guilt from our hearts, through the merits of his Son.

"And now behold, my brethren, since it has been all that we could do (as we were the most lost of all mankind) to repent of all our sins and the many murders which we have

committed, and to get God to take them away from our hearts, for it was all we could do to repent sufficiently before God that he would take away our stain—

"Now, my best beloved brethren, since God hath taken away our stains, and our swords have become bright, then let us stain our swords no more with the blood of our brethren.

"Behold, I say unto you, Nay, let us retain our swords that they be not stained with the blood of our brethren, for perhaps, if we should stain our swords again they can no more be washed bright through the blood of the Son of our great God which shall be shed for the atonement of our sins.

"And the great God has had mercy on us, and made these things known unto us that we might not perish; yea, and he has made these things known unto us beforehand, because he loveth our souls as well as he loveth our children; therefore, in his mercy he doth visit us by his angels, that the plan of salvation might be made known unto us as well as unto future generations.

"Oh, how merciful is our God! And now behold, since it has been as much as we could do to get our stains taken away from us, and our swords are made bright, let us hide them away that they may be kept bright, as a testimony to our God at the last day, or at the day that we shall be brought to stand before him to be judged, that we have not stained our swords in the blood of our brethren since he imparted his word unto us and has made us clean thereby.

"And now, my brethren, if our brethren seek to destroy us, behold we will hide away our swords, yea, even we will bury them deep in the earth, that they may be kept bright, as a testimony that we have never used them, at the last day; and if our brethren destroy us, behold, we shall go to our God and shall be saved.

"And now it came to pass that when the king had made an end of these sayings, and all the people were assembled together, they took their swords, and all the weapons which were used for the shedding of man's blood, and they did bury them up deep in the earth.

"And this they did, it being in their view a testimony to God, and also to men, that they never would use weapons again for the shedding of man's blood; and this they did,

vouching and covenanting with God, that rather than shed the blood of their brethren they would give up their own lives; and rather than take away from a brother they would give unto him; and rather than spend their days in idleness they would labor abundantly with their hands.”

The evident lesson of this remarkable historical incident is this, that the doctrine of non-resistance, which our Lord and his apostles proclaimed,<sup>4</sup> when carried out in practice, even in the face of death, is a conquering, regenerating, irresistible force.

It is all the more remarkable to find this distinctively Christian doctrine set forth so forcibly and clearly in the Book of Mormon, as, at the time when this sacred volume was published in its modern dress, there were very few advocates of the cause of the Prince of Peace in the world, and it is a question whether the youthful Prophet Joseph, in his rural home, had even heard of such a thing as disarmed patriotism. If he had heard of the stand taken by the Quakers on that question, he had heard of it as an error of one of the sects, all of whom had gone astray, and not as something pleasing in the sight of God. It is quite certain that he, at that time, knew nothing of the views of Erasmus, of Grotius, of Emanuel Kant, or Henry IV, on peace and arbitration, and as for peace societies, they were unknown at that time. The Prophet Joseph could not have invented that story. Nor could anybody else.

And yet, it is a natural and necessary part of the narrative. The Book of Mormon would not have contained “the fulness of the Gospel of Jesus Christ,”<sup>5</sup>

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<sup>4</sup>Matt. 5:38-42; Rom. 12:17-21.

<sup>5</sup>Doc. and Cov. 20:9.



if this part of it had been absent; for the problem of which it suggests the solution is one inseparably connected with the salvation of the world through the gospel.

*An Indian Peace Society.* To the student of the Book of Mormon the question, Is there in Indian history any evidence that the American aborigines ever were peacefully disposed, as the Anti-Nephi-Lehis are represented to have been? is both interesting and important. Were not the Indians always and everywhere a cruel, blood-thirsty race?

For a striking answer to that question, let us turn to a leaf of the history of the Iroquois.

In the 16th century, five tribes of Iroquois Indians formed a league for the purpose of putting an end to bloodshed and establishing lasting peace among men, on the basis of justice and righteousness.<sup>6</sup> Where did that idea have its root, if not in the traditions of their fathers?

*The Chief Actors in this Drama.* Three men and one woman were the leading actors in the events that culminated in the attempted league for peace. They were Deganawida, Hiawatha, Djigonsasen and Atotarho. Much of what is known of these characters is myth. But the historical facts are none the less clear.

Deganawida's birth was announced to his grandmother in dreams and visions, and was attended by many wonders. But, as the old lady had been told in a dream that the child when grown up would

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<sup>6</sup>*A Constitutional League of Peace in the Stone Age of America*, by J. N. B. Hewitt, Smithsonian Report for 1918, pp. 527-45.

destroy the nation, it was decided to have him done away with at birth. He was therefore, thrust into the water of a frozen stream and left to perish. But the next morning, the mother and grandmother found the child unharmed between them. The attempt to destroy the child was repeated, but all in vain. He was then permitted to live.

When grown up, he informed the women that he must leave them, because he had a great mission to perform in the lands south of the great lakes. So he left and became a prophet, a statesman and a law-maker.

The Hiawatha of this narrative was, according to one tradition, a cannibal, at first. One day he had brought home a human corpse for food, but was struck with the horrible enormity of the habit. Deganawida had climbed to the top of the lodge and was peering through the smoke hole. His face was reflected in the pot, and when Hiawatha saw those noble features, he was struck with remorse. Deganawida then descended, went forward to meet him, and preached his message of peace and righteousness to him. Hiawatha became a loyal and enthusiastic disciple of Deganawida. He undertook several important missions and labored with great success.

Djigonsasen was a chieftainess of the Neutral Nation (or tribe), then very powerful and warlike. She was the first convert to the gospel of peace of Deganawida, and became a powerful help to his remarkable cause.

Atotarho (also written Watototarho) is described as a wizard and a sorcerer, and an Onondaga

chief, who was feared far and near. He seems to have been a pure-blooded Lamanite. He became the bitter opponent of Deganawida and Hiawatha. He is said to have murdered the children of the latter.

But, thanks to the efforts of Deganawida, Hiawatha and Djigonsasen, the league was formed. It was a peaceful revolution in the methods, the scope, the form and the purpose of the governments of the peoples that joined, which might have had great future possibilities.

The description of the construction and scope of this remarkable organization is best given in the words of Mr. Hewitt himself:

"The dominant motive for the establishment of the League of the Five Iroquois Tribes was the impelling necessity to stop the shedding of human blood by violence through the making and ratifying of a universal peace by all the known tribes of men, to safeguard human life and health and welfare. Moreover, it was intended to be a type or model of government for all tribes alien to the Iroquois. To meet this pressing need for a durable universal peace these reformers proposed and advocated a constitutional form of government as the most effective in the attainment of so desirable an end.

"The founders of the league, therefore, proposed and expounded as the requisite basis of all good government three broad 'double' doctrines or principles. The names of these principles in the native tongues vary dialectically, but the three notable terms expressed in Onondaga mean: First (a) sanity of mind and the health of the body; and, (b) peace between individuals and between organized bodies or groups of persons. Second (a) righteousness in conduct and its advocacy in thought and in speech; and (b) equity or justice, the adjustment of rights and obligations. Third (a) physical strength or power, as military force or civil authority; and (b) the *orenda* or magic power of the people or of their institutions and rituals,

having mythic and religious implications. Six principles in all. The constructive results of the control and guidance of human thinking and conduct in the private, the public, and the foreign relations of the peoples so leagued by these six principles, the reformers maintained, are the establishment and the conservation of what is reverently called the Great Commonwealth, the Law of Equity and Righteousness and Well-being, of all known men. It is thus seen that the mental grasp and outlook of these prophet-statesmen and stateswomen of the Iroquois looked out beyond the limits of tribal boundaries to a vast sisterhood and brotherhood of all the tribes of men, dwelling in harmony and happiness. This indeed was a notable vision for the Stone Age of America.

"Some of the practical measures that were put in force were the checking of murder and bloodshed in the ferocious blood-feud by the legal tender of the prescribed price of the life of a man or a woman—the tender by the homicide and his clan for accidentally killing such a person was 20 strings of wampum, 10 for the dead man and 10 for the forfeited life of the homicide; but if the dead person were a woman, the legal tender was 30 strings of wampum, because the value of a woman's life to the community was regarded as double that of a man. And cannibalism, or the eating of human flesh, was legally prohibited. Even Hiawatha foreswore this abominable practice before taking up the work of forming the league.

"The institution of the condoling and installation council was important and most essential to the maintenance of the integrity of their state, for the ordinances of the league constitution required that the number of the chiefs in the federal council should be kept intact. So to the orenda, or magic power, believed to emanate and flow from the words, the chants and songs, and the acts of this council, did the statesmen and the ancients of the Iroquois peoples look for the conservation of their political integrity and for the promotion of their welfare.

"So potent and terrible was the orenda of the ritual of the mourning installation council regarded, that it was thought imperative to hold this council only during the autumn or winter months. Since its orenda dealt solely with the effects

of death and with the restoration and preservation of the living from death, it was believed that it would be ruinous and destructive to the growing seeds, plants, and fruits, were this council held during the days of birth and growth in spring and in summer. To overcome the power of death, to repair his destructive work, and to restore to its normal potency the orenda or magic power of the stricken father side or mother side of the league, and so making the entire league whole, were some of its motives.<sup>7</sup>

"In eulogizing their completed labors the founders of the league represented and described it as a great human tree of flesh and blood, noted for size and length of leaf, which was also represented as being set up on a great white mat—that is to say, on a broad foundation of peace, and whose top pierced the visible sky. It was conceived as having four great white roots composed of living men and women, extending respectively eastward, southward, westward, and northward, among the tribes of men who were urgently invited to unite with the league by laying their heads on the great white root nearest to them. It was further declared that should some enemy of this great tree of flesh and blood approach it and should drive his hatchet into one of its roots, blood indeed would flow from the wound, but it was said further that this strange tree through its orenda would cause that assailant to vomit blood before he could escape very far. In certain laws the federal chiefs are denominated standing trees, who as essential components of the great tree of the league are absorbed in it, symbolically, and who are thus said to have one head, one heart, one mind, one blood, and one dish of food."

*The Spirit of Indian Culture.* This Iroquois peace league was an embodiment of the very spirit of the highest Indian culture all over the American continents, before it was quenched by the European invasion. Had this not been so, there would have been no conquest of Mexico by Cortez and no overthrow

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<sup>7</sup>See Mr. Hewitt's article on this subject in Holmes Anniversary Volume, Washington, 1916.

of the Incas of Peru by the Pizarros. Even the terrible Indians who inhabited Tuzulutlan, "the Land of War," north of Guatemala and bordering upon Yucatan, were conquered without bloodshed, by the missionaries under Las Casas, who came to them with the story of the life and death of Christ, in prose and verse.

*The United Order.* No less remarkable than the peace doctrine in the Book of Mormon is the exemplification in that record, on a rather large scale, of the United Order. The story of this feature of American life—the rise and fall of an American Millennium—is recorded in IV Nephi, vv. 2-4 and 24-6:

"And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another.

"And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift.

"And it came to pass that the thirty and seventh year passed away also, and there still continued to be peace in the land."

"And now, in this two hundred and first year there began to be among them those who were lifted up in pride, such as the wearing of costly apparel, and all manner of fine pearls, and of the fine things of the world.

"And from that time forth they did have their goods and their substance no more common among them.

And they began to be divided into classes; and they began to build up churches unto themselves to get gain, and began to deny the true church of Christ."



*Millennium in America.* We are here informed that the people who were converted and accepted the gospel of Christ, as a consequence, were filled with the spirit of love and unity, and they had all things common. Peace prevailed. As Elder George Reynolds expresses it: "Indeed, it may be said that a type, a fore-shadowing of the Millennium for once found place among the erring sons of humanity." And this wonderful condition lasted for 150 years.

*Another Evidence for the Book of Mormon.* This is one more remarkable evidence of the agreement of the Book of Mormon with the teachings of the New Testament, even when these teachings are concealed instead of revealed as in the authorized Bible translation.

In the New Testament we read that the converts on the day of Pentecost, whom the Spirit filled with power from on high, "continued steadfastly in the apostles' doctrine and *fellowship*, and in breaking of bread, and in prayers." (Acts 2:42.)

The word translated *fellowship* is *koinonia*, which really means a great deal more than fellowship in the abstract. It means, as in verse 44, an arrangement whereby things were held in common. It means, practically, what among the Latter-day Saints is known as the United Order; so that a faithful translation might be: "They continued steadfastly in the teaching of the apostles, and the united order, and the breaking of the bread, and the prayers." We see here that the *koinonia*, the united order, was part of the teachings of the apostles, as was the sacrament and the prayers. It was not clumsy, imprac-

tical communism, but some wise, practical arrangement, entirely voluntary, whereby every member was provided for in "all things" both temporal and spiritual.

Nor was this a purely Pentecostal condition born of the first enthusiasm of faith. It was part of the Christianity of the New Testament. For a long time after Pentecost, Paul wrote to his beloved Timothy: "Charge them that are rich in this world, that they \* \* \* do good, that they be rich in good works, ready to distribute, willing to communicate." (I Tim. 6:17-19.) The word translated "willing to communicate" is *koinonikous*, which might better be rendered, "actively interested in the united order," thereby "laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." That was the doctrine of Paul to the end of his earthly mission.

This *koinonia*, or united order, is in the New Testament especially ascribed to the Holy Spirit. Paul says: "The grace of the Lord Jesus Christ, and the love of God and the *koinonia* of the Holy Ghost be with you all." (2 Cor. 13:14.) That accounts for 2 Peter 1:4, where the apostle says the divine promise is that those who escape the corruption of the world may be "partakers" (*koinonoi*) of divine nature. It also explains the fact that whenever the Holy Spirit is poured out upon the believers, there a union of interests, both temporal and spiritual, comes into existence, as naturally as order out of chaos. And so we have a united order in the New Testament, and also in the Book of Mormon. In

the Doctrine and Covenants, too, the doctrine of the united order is taught.<sup>8</sup> That it is also taught in the Book of Mormon is strong proof of the divine inspiration of that volume. Joseph Smith could not, from his knowledge of the New Testament, have invented the story in Fourth Nephi: nor could anyone else.

*Community of Interests Among Indians.* Again the question arises whether Indian culture as recorded knows any community of interest—a *koinonia*—such as that described in the Fourth book of Nephi. And again the answer is a wonderful confirmation of the Book of Mormon; for, in fact, the very foundation of the highest Indian social structure is community of interests.

*Construction of Indian Society.* Unlike civilized society in our day, Indian society was made up of gentes, totems, or clans. Then gens, and not the family was the unit. The gens is a body of "consanguineal kindred" whether by birth or adoption. They all live together in one house or lodge, and are under obligation to assist each other. Each gens is self-governing. It elects its own chieftain and decides on all questions of property within its own limits. Marriage within the gens is prohibited, and descent is in many instances traced, and property descends, in the female line only.

When descent was reckoned through the female line, the husband joined, through marriage, the gens of the wife. Property, with the exception of a few

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<sup>8</sup>Secs. 51:3, 9; 70; 78:5; 82:17; 72:11; 82:20; 104:1; 104:68; 105:34.

articles of personal necessity, belonged to the wife, and the husband had no claim on it. The price of a man, if killed, was, among the Hurons, only three-fourths that of a woman.

This social arrangement may seem very strange to us, but it was similar to that which prevailed among the Semites in the days of Abraham. Sarah was the "princess," as the very name implies. That is, she was the chieftainess. Her successors were Rebekka, Lea, Dinah and Sarah, the daughter of Asher, the son of Zilpah, Leah's handmaid. (Num. 26:46.)

In Egypt, too, in those days, the woman was the mistress of the house. She held the property, and inheritance was through the female line.

This social feature was preserved among the American Indians, as it is to this day, to some extent, among the Arabs of the desert.

A group of gentes or clans formed a phratry or brotherhood, generally for religious purposes, and a group of phratries constituted a tribe. The tribe was governed by a council. The chief was elected by that body and his authority was limited to affairs of peace. For war, a war chief was elected by the council and he was supreme while the war lasted.

*The Long House.* The so-called Long House of the Iroquois Indians illustrates the principle of a united order. This habitation was from fifty to a hundred feet long. The interior was divided off in compartments, six or eight feet each, and open towards a passageway or aisle which ran through the center of the house. There was one fire place to each four rooms, and this was used by the four fam-

ilies occupying the rooms nearest. "Thus a house with five fires would contain twenty apartments and accommodate twenty families, unless some apartments were reserved for storage. They were warm, roomy, and tidily-kept habitations. Raised bunks were constructed around the walls of each apartment for beds. \* \* \* Whatever was taken in the hunt or raised by cultivation by any member of the household \* \* \* was for the common benefit. Provisions were made a common stock within the household."

To that extent they had preserved the principle of the "united order," which was practiced by the Nephites as related in the Book of Mormon.

This was, as Dr. Brinton says, the ideal theory of the American tribal organization. And we may recognize its outlines almost anywhere on the Continent, although it was carried out sometimes with more, sometimes with less faithfulness to the perfect pattern. In Peru the principles of the united order were applied on a larger scale and more in detail than anywhere else.

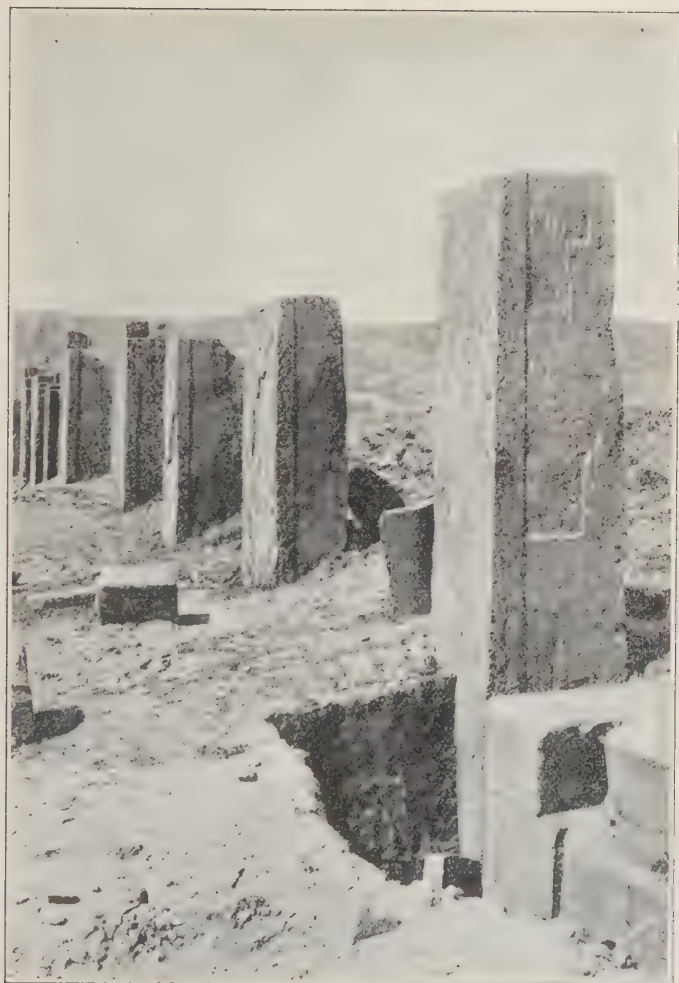
*In North and South America.* There is a striking similarity between the ideals and aims of these Iroquois reformers and those of the Peruvian Incas. The rulers of Peru also aimed at the unification of the nations under one divinely appointed head, and, though their power was that of absolute despotism, they generally sought to overcome opposition by the exercise of paternal benevolence.

Where, then, we may ask, did the prehistoric inhabitants of America obtain their ideas of a "Mil-

lennial" kingdom on this earth? Whence came their inspiration?

There is, as far as I know, only one answer to that question. The marvelous light which their ancestors once enjoyed, as related in the Book of Mormon, was never entirely extinguished. Here and there a spark from the divine fire was glowing, dimly, uncertainly, but yet perceptible to men and women who had the gift to see and to reflect. In other words they had traditions, in more or less imperfect form, of the institutions and teachings of their ancestors, and of the gospel that promises a reign of peace on earth. And they were endeavoring, in their imperfect way, to follow the dim light, in the hope of finally reaching the goal—the "golden age" of which prophets and poets in all ages have spoken.





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Ruins at Tiwanaco, Bolivia. According to scientific opinion, the city of which these columns remain may have flourished 3,000 years ago. For a distance of ten miles streets can be traced.

## CHAPTER TWELVE

### A LEAF FROM PERUVIAN HISTORY—MANY FEATURES INDICATING NEPHITE INFLUENCE

"We may reasonably conclude that there existed in the country a race advanced in civilization before the time of the Incas; and, in conformity with nearly every tradition, we may derive this race from the neighborhood of Lake Titicaca; a conclusion strongly confirmed by the imposing architectural remains which still endure."—Prescott.

THE South American Pacific coast has some topographical peculiarities. From Panama to the Straits the Andes mountains form a gigantic continental backbone—a mountain system with its greatest elevation between 15 and 17 degrees south latitude, in the region where Lake Titicaca, 12,500 feet above sea level, like an immense eye, gazes up into the blue sky, and where the stupendous peaks, Nevada de Sorata and Illimani, lift their snow-capped heads to a height of 25,500 and 24,300 feet, respectively.<sup>1</sup> From this region the continent slopes in all directions. A traveler starting from the valley of Lake Titicaca in Bolivia, or from the Valley of Cuzco in Peru is going "down," literally, just as is one who is going from Jerusalem, in the hills of Judea, towards Jaffa on the Mediterranean, or Jericho in the Jordan valley. At the entrance to the Isthmus the mountain chain consists of mere hills.

The strip of land bathed by the Pacific seems to be rising slowly out of the Ocean. This land, from twenty to sixty miles in width, is largely a sandy desert, rainless, except for a mist that during the months

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<sup>1</sup>Prescott, *Conquest of Peru*, Vol. 1, p. 28.

of May-October often condenses into a drizzling down-pour. During this part of the year the ground is, as by magic, covered with grass and wild flowers, for a short season. At other times the only vegetation is the yucca plant, which yields edible roots, and some species of cactus.

At intervals this desert land is crossed by little rivers and creeks which come from the mountain sides, and, on their way to the Ocean, form fertile, verdant valleys. Sir Clements Markham tells us that there are forty-four such valleys along the Peruvian seaboard of 1,400 miles, and he divides them, for historical purposes, into three districts. The northern twenty valleys formed the territory of the Grand Chimú. The central valleys, twelve in number, were occupied by the Chincha confederacy, and the remaining twelve were peopled by military colonists, the so-called *mitimaes*.

*Densely Populated.* One might be inclined to suppose that a country answering to this description would not be suitable for human occupation. But the fact is that the entire region was, even in pre-historic times, rather densely populated, as is proved by the monuments still extant. On the plateaus and in the mountain valley cities, towns, and hamlets nestled among well irrigated orchards and gardens, and on the mountain slopes shepherds took care of their flocks in idyllic happiness. For so wonderful is the intelligence of the spirit that dwells in man, and so great are the powers with which that spirit is endowed, that, in a short time, a few generations at most, it is able so to form and fashion the entire body

that it fits perfectly into its environment. And so it happens that the Peruvians can walk and work and carry burdens in their mountain valleys at an altitude where others find it difficult to breathe. The following observation by Thomas A. Joyce<sup>2</sup> on South American culture seems to be well taken:

"The only environment suitable to be the birthplace of a civilization are the fertile valleys of the Andes, where the temperature of the Tropics is tempered by the elevation, the soil is fertile, and the water supply constant. Here man can provide himself with means of subsistence; not indeed with the fatal facility of the Tropics elsewhere, which seems to discourage all enterprise, but without having to expend the whole of his energies on providing the necessary food supply, and so being left with no leisure to apply to the perfection of arts and crafts. And, in fact, it is just in this region that South American culture reached its zenith."

*A Great Country.* At the time of the Spanish conquest the Peru of the Incas extended along the coast from about 2 or 3 deg. northern, to about 37 deg. southern latitude. Just how far it reached towards the east is not clear, but in some places it overlapped the mountains considerably. The entire area under Inca government has been estimated at from 800,000 to 1,000,000 square miles. That is to say, it covered an area equal to that of the United States between the Mississippi and the Atlantic. It took in part of Ecuador, Peru, Bolivia, and a large part of Chile. It has been compared to the combined areas of Austria, Hungary, Spain, France and the late German empire.<sup>3</sup> The census taken by order of King

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<sup>2</sup>South American Archaeology, Putnam & Sons, New York, p. 5.

<sup>3</sup>John Fiske, *Discovery of America*, Vol. 2, p. 325.

Philip II showed a total population of 8,280,00 souls.<sup>4</sup>

If we regard past generations of God's children as greatly inferior to ourselves in intelligence, as well as in achievement, we shall fail to understand how it was possible for the Incas to maintain a social structure, as complex as theirs and built on so vast a scale, long before there were railroads or telegraph lines. But they did.

*Lines of Communication.* Communication between the different parts of the vast domain was kept up by means of roads, constructed with great engineering skill and labor. One of these highways stretched along the plateau. In some places it passed over sierras buried in snow. Dugways were cut in the solid rock, where necessary, and suspension bridges connected the banks of rivers and chasms. In some places were stairways, and in other places ravines were filled up with masonry. The road was, generally, twenty feet wide, and paved with heavy flags of free stone, and, in some parts covered with bituminous cement, which, it is said, time has made harder than the stone itself. The length of this road is variously given as from 1,200 to 2,000 miles. Another road followed the coast for a distance of 1,600 miles. This was laid on an embankment of earth, and guarded on either side by a wall of masonry. "Mile stones" at intervals of about a league marked the distance traveled. Trees and shrubs lined the road, where possible, and where the loose sand made road building impracticable, piles were driven into the ground, to mark the direction in which to travel.

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<sup>4</sup>Nadaillac, *Prehistoric America*, p. 389.

Inns, called *tambos*, were erected at regular intervals, and barracks and forts offered accommodation to the armies when in the march. Numerous shorter roads intersected these main highways. To show the efficiency of this net of lines of communication, Garcilasso de la Vega tells us that when Inca Yupanqui sent 50,000 men into Chile, to annex the southern part of that region, that great army was as well provided for, 2,000 miles from headquarters, as if it had been quartered within the city of Cuzco, and the Inca, he says, received prompt intelligence of "all matters that succeeded."<sup>6</sup> And these roads, which Humboldt compares with the cause-ways of the Romans, were built in America at a time when, as Nadaillac observes, there were no roads in Europe.

*Postal Service.* To facilitate communication still further, the Incas had an admirable postal service. Little huts were built along the roads, about five miles apart, or less, in which runners, trained in speed and endurance, were stationed, whose business it was to forward government dispatches without delay. These *chasquis*, as they were called, would take verbal messages, or the knotted cords, *quipus*, which were their records, or even small packages. It is claimed that they could carry dispatches at the rate of 150 miles a day, and deliver fish, caught in the ocean, fresh in Cuzco. And this institution was known both in Peru and Mexico long before the "civilized" nations of Europe had a postal service.<sup>7</sup>

*The Incas.* At the time of the Spanish conquest,

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<sup>6</sup>Roy, *Com.*, Book VII. Chap. 19. Unlike Napoleon, he did not want to hear any bad news, seemingly.

<sup>7</sup>Prescott, *Peru*, Vol. 1, p. 70.



Peru was governed by Incas. Who were they? Whence did they come?

As the Peruvians, as far as known, had no written records, our scholars have only tradition to guide them in their search for historical facts beyond a century and a half before the conquest.<sup>7</sup>

*Beginning of History.* Peruvian history begins with a tradition according to which the country was inhabited by four principal tribes, the Quichuas at the headwaters of the Apurimac; the Incas in the upper Yucay valley; and the Canas and Cauchis in the mountains between the Titicaca basin and the valley of Cuzco. Just how far back tradition takes us is, by no means, agreed on, Prof. Fiske<sup>8</sup> is of the opinion that "if the whole story of the semi-civilization of the Incas were accessible, it would carry us much farther into the past than anything to be found in Mexico." And he, further, calculates, from data furnished by Sir Clements Markham, that the so-

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<sup>7</sup>There are certain ornaments on artifacts of pre-Incan origin, which seem to suggest writing of some kind. Such are the figures on the gateway at Tiahuanacu, the ornamentation on vases from various coast sites, certain carvings on rocks, and on the "breast plate" described by Sir Clements Markham. And Montesinos asserts that in the reign of Toca Corca Apu Capac, the fortieth Peruvian king, "there were letters and characters on parchment and on the leaves of trees, until all this was lost for a period of four hundred years."—*Antiguas Historiales del Peru*, Hakluyt Society, London, 1920, p. 53.

Undoubtedly, this is what Montesinos had been told, and there is nothing incredible in the tradition. But at the time of the conquest the only records the Peruvians had were the quipus. These consisted of strings of different lengths and colors, with artistically tied knots, each with a meaning of its own. This contrivance served many purposes admirably—more so than we, with our elaborate system of writing can imagine—but as historical records the strings were not satisfactory. The early history of the Peruvians, aside from the light shed upon it by the Book of Mormon, is lost in myths, legends, and conjectures.

<sup>8</sup>*Discovery of America*, Vol. 2, pp. 302-3.

called Pirua dynasty must have begun in the *fifth century*, B. C., which might be nearly two centuries after the landing of Lehi.

The list of Peruvian rulers, as obtained by Montesinos, begins with the name of the Deity, as does St. Luke's genealogy of our Lord.<sup>9</sup> The name referred to is, *Illa Tici Vira Cocha*, and it means, as has been explained in another place, "the Creator, the Infinite God."

*Pirua Dynasty.* The first human ruler on the list is, Pirua Pacari Manco. "Pirua" is supposed to be the title, as the Egyptian "pharaoh," and from that title the first eighteen rulers are called the Pirua dynasty.

*Amautas or Recorders.* The following forty-six heads of the government are known as the Amauta dynasty, because the first thirteen were amautas; that is to say, they were learned men, record keepers; just such men as Nephi, Jacob, Enos, Jarom, Omni, Mormon and Moroni, who figure in the history of the Book of Mormon. The Amauta dynasty evidently began a new form of government, different from that of the Pirua government, analogous to the reign of judges at the end of the reign of King Benjamin in Zarahemla.<sup>10</sup>

*Titu Yupanqui Pachacuti.* During the administration of Titu Yupanqui Pachacuti word came that

<sup>9</sup>"Adam, which was the son of God." (Luke 3:38.)

<sup>10</sup>Mosiah 29:11 and 44. Markham is of the opinion that the Piruas and Amautas may represent the megalithic empire, the decline and fall of which were followed by centuries of barbarism, so that the people had almost forgotten its existence, while the tribes of the Collao were probably of another "race," the descendants of invaders.—*Incas of Peru*, p. 46.

armies consisting of fierce warriors were approaching from the mountains, and also from the coast. The provincial governors were unable to resist them. They devastated the fields and took possession of villages and towns on their march. Titu Yupanqui gathered his armies and sent strong forces to the threatened places. He, himself, with the main body of the army, took up a position in the mountains, which was called Pucara, where he fortified himself and laid up a vast amount of supplies. The whole stronghold formed a cone, and the entire army was within the walls. For some unknown reason, Titu Yupanqui, decided to meet the enemy in the open field, and this proved disastrous. The battle was long and fierce. Both armies were almost annihilated, and the dead remained unburied. The remnant of the invading army, 500 men, retreated into the Andes mountains. Titu Yupanqui was slain. And thus was the Amauta government overthrown. The remaining followers of the last Amauta retired into the mountain fastnesses and established themselves at Tamputocco, while a state of anarchy and chaos ensued in the country. This epoch-making battle, the description of which in some respects reminds one of the battle of Cumorah, is by some thought to have been fought about the year 900 of our era. Sir Clements Markham estimates that the state of anarchy lasted for about four centuries.

*Centuries of Anarchy.* During this time some of the people retained a measure of civilization, while others sank almost to the level of beasts. Many lived, scattered all over the valleys, in small huts, or in

caves, and even in hollow trees. They robbed and killed each other, and had no higher ambition than the gratification of their animal cravings. Those who had any religious needs revered stones, animals, rivers, as the Egyptians did. They worshiped a multitude of objects, and sacrificed in their honor llamas, partridges, maize, herbs, etc., and even human beings, whose flesh they ate. Some drew blood from their own bodies and sprinkled it on their sacrifices."

The state of anarchy and degeneracy here referred to is said to have lasted till about four hundred years before the Spanish conquest. John Fiske believes three centuries come nearer the truth. He regards 1250 as the probable year of deliverance.

*Manco Capac.* About that time Manco Capac and his wife, Mamma Oello, came into the valley of Cuzco and established themselves there. Manco Capac gathered the scattered people into colonies of from 25 to 100 families, and taught them to till the ground, and to gather "the more gentle cattle, which ran dispersed through the woods and fields," into flocks. Mamma Oello taught the women to spin and

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<sup>11</sup>There is nothing improbable in the description of degradation given by Garcilasso de la Vega and others, into which the natives fell. Ezekiel lived to see Israel similarly debased. (Ez. 8:3-18.) He saw the people worshipping idols in the temple, and burning incense to abominable beasts depicted on the temple walls. He saw the women "weeping for Tammuz" (Venus), and men worshipping the sun with their backs to the holy house of the Lord. And as a climax of abominations, "they put the branch to their nose"—an expression which Hebrew commentators have understood to conceal some shockingly obscene rite. (*Century Bible*, Ezek., p. 101.) It is not strange, therefore, to find the American aborigines in this condition after a long period of social chaos, although they had at one time occupied the lofty position of which we read in the Book of Mormon. Easy, indeed, is the descent to Avernus.



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A MODERN BUILDING ON AN ANCIENT FOUNDATION IN THE CITY OF CUZCO, PERU

weave, and to make garments.<sup>12</sup> And, above all, they taught the people to worship the Creator and Preserver of the world, of whom the sun and the moon are, as they conceived it, the visible and most glorious symbols.<sup>13</sup>

Manco Capac, the leader of these immigrants, was an Inca, and many of his followers were, undoubtedly, of that tribe. But nine other tribes were represented among them. The Quichuas must have preserved their common language in its greatest purity, for their dialect was adopted as the general vernacular, while the offices were held or controlled by the

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<sup>12</sup>Mr. M. D. C. Crawford, of the American Museum of Natural History, has an instructive article on "The Master Weavers of the Desert Empire," in *Harper's Monthly* for July, 1916. He asserts that, if perfection in textile art were the measure of a people's culture, ancient Peru would rank with the great civilizations of antiquity. For, he says, whether we judge by fineness of texture, purity of design, or harmony of color, her great art is rivaled only by the highest standards of Asia, and her technique of fabric construction, comprising, as it does, every method elsewhere known and certain crafts apparently unique, is in advance of the textile science of any single people. They worked in cotton, wool, hair, and maguey (hemp), and they carried spinning to the highest degree of perfection. They made rough sleeping mats, gossamer veils, and exquisite tapestry.

<sup>13</sup>That the common people actually worshiped the sun and other heavenly bodies is, probably, true. But there is no doubt that the educated, thinking classes saw in these luminaries only the visible manifestation, the glory, of the visible God whom they worshiped. There is a remarkable saying of Inca Rocca quoted by Garcilasso de la Vega after Blas Valera (*Royal Com.*, Book 4, Chap. 19), which proves this. The Inca, as quoted, said: "If the heaven be so glorious, which is the throne and seat of Pachacamac, how much more powerful, glittering, and resplendent must his person and majesty be, who was the maker and creator of them all!" This is a purely Hebrew conception. David sings: "The heavens declare the glory of God; and the firmament sheweth his handiwork." (Ps. 19:1.) The heavens are God's "garment." (Ps. 102:25-27.) The "Lord God is a sun and shield." (Ps. 84:11.) The Lord is also "the sun of righteousness." (Mal. 4: 2.) In the Christian language our Lord is the "dayspring from on high" (Luke 1:78), the "daystar" (2 Peter 1:19), and the "true light" (John 1:9), and his Church is clothed with the "sun." We should, in all probability, interpret the terms used in ancient Peruvian theology by the same rules that we apply to them when we use them ourselves.



Incas,<sup>14</sup> and the chief rulers adopted their tribal name as their title. George Squier, in his *Peru*, says vague traditions point to Tiahuanacu as the locality, where the trek of Manco Capac began, but he regards a "sacred" island in the Lake Titicaca as the place of origin of the Inca culture. Be that as it may, their progress towards the Cuzco valley was made in slow stages. They stopped in places, to raise crops. And, according to tradition handed down among the Incas, themselves, as told to Garcilasso de la Vega by his uncle, Manco Capac had a marvelous golden staff, half a yard long and two fingers thick, with which he tested the depth of the soil, with the understanding that where it sank down its entire length without great exertion on his part, there they should remain. This happened at Cuzco, and there they raised their standard. He also had a sacred bird with him, probably a symbol of God, as the sparrow hawk was among the Egyptians; but whether the bird was alive or stuffed, we are not told.

*Migration from Where?* There can be no doubt that his tradition records the story of the wanderings of the ancestors of the founders of the Peruvian Incariate; but whether it relates to some very remote exodus, as, for instance, that of Lehi from Jerusalem, or of his journey from the point of landing in America to the place of his first permanent settlement; or whether it relates, in the form of a legend, the first separation of Nephi from his brethren, or the exodus

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<sup>14</sup>According to Sir Clements Markham, the color of the skin of the Incas was several shades lighter than that of their subjects, or their descendants; they had high foreheads, aquiline noses, and a refined, majestic, and intellectual bearing.

under Mosiah to Zarahemla; or whether it tells the story of some notable migratory movement that took place after the close of the Book-of-Mormon record—and there must have been many such—we may not be able to decide. There are features in it that remind one of all of these journeys, and it is not improbable that in the legend they are all epitomized and made into one, without regard to chronological order of time, or perspective arrangement of localities, as is generally the case in myth and legend.

*Manco Capac and His Wife, Reformers.* As has already been stated, Manco Capac and his wife, who also was his sister, gathered up the scattered people and taught them the first principles of religion and civilization. But civilization made slow progress. More than a century after the first settlement the moral condition was as bad as ever. Then there appeared on the stage the great Peruvian woman, Siuyacu, the mother of Inca Rocca, who gave to the reformatory movement a new impetus. She persuaded her son to assume despotic powers. By the aid of her sister and son she convinced the people that he was a special representative of God, and they agreed to obey him as a divinely inspired son of God.<sup>15</sup>

The estimable ladies were well-intentioned. They reasoned that power thus obtained could be used for the benefit of the people, and they had no other purpose. But it is a grave mistake to resort to a fraud even for the furtherance of a laudable object. Inca

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<sup>15</sup>It appears that his mother had made for him a robe so richly ornamented with gold that when he stood, clothed in it, on the hill dominating Cuzco, at sunrise, he appeared to the people below to be all ablaze in glory. This was to them a miracle.



*Courtesy of Senator Hiram Bingham—Yale Expedition to Peru*  
SACRED PLAZA WITH TEMPLE IN THE ANCIENT CITY OF MACHU PICCHU PERU

Rocca at once assumed autocratic powers and made the people the slaves of militarism. He did the very thing against which the ancient prophets of America warned the people when they declared that, "There shall be no kings upon the land" (2 Ne. 10: 11; Comp. Mos. 29:16, 17, 31; 3 Ne. 6:30); also, when they taught that war and strife between brethren are "the fountain of filthy water," the source of which is "the depths of hell" (1 Ne. 12:15, 16.) Inca Rocca established both autocracy and militarism in this land of liberty. Autocracy soon became despotism. Inca Huascar, who was murdered by his own brother, Atahualpa, and the latter, who is generally referred to as the "last Inca" and who, after having been "baptized" was strangled by the order of Pizarro, in the public square of Caxamarca, Aug. 29, 1533, having been convicted of various crimes, including idolatry and polygamy—these Incas paid the penalty for the mistakes of their predecessors.<sup>10</sup>

*Four Provinces.* For administrative purposes the vast territory of the Incas was divided into four main provinces: *Chinchasuyu* to the north; *Collasuyu* to the south; *Antisuyu* to the east, and *Cuntisuyu* to the west. A governor or viceroy ruled in each of these provinces, under the Inca. The entire country was

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<sup>10</sup>The historic period of Peru begins with the eighth Inca, after Manco Capac, Viracocha, about A. D. 1380. If we can judge by the name, the Incas, at this time, were not satisfied with the title of Son of God, but assumed one of the names of the invisible God, himself. The tenth Inca, Inca Yupanchi, also called Pachacutec, "the changer of the world," was a truly great man. When he died the Incariate extended from the Lake Titicaca basin to the equator and from the Andes mountains to the Pacific. His successors extended the conquest until the arrival of the Spaniards.

called *Tavantisuyu*, or, as Markham spells it, *Tabuan-tu-suya*, a word which means either, "The Four Parts of the World," or, according to Markham, "The Four Combined Provinces." That was the native name of the old Peruvian domain.

*Organization of the People.* The people were divided into *chuncas*, consisting of ten families each. Ten *chuncas*, a hundred families, formed a *Pachaca*. Ten *pachacas* formed a *huaranca*, and ten *huarancas*, 10,000 families, was a *hunu*. A *hunu*, consequently, if we count five persons to a family, consisted of 50,000 individuals. Each of these divisions had its own presiding officers. The duty of the presidents of the *Pachacas* was to see that every family had seed to sow and material of which to make clothes, etc. They were also responsible for the morals of the people under them, and had to report acts of law-breaking to the higher officers, whose duty it was to punish the offenders. An overseer was at the head of each four *hunus*, and his duty was to see to it that the administration of the government worked with regularity and efficiency, and it appears that if an offender escaped merited punishment through the neglect of an officer, the latter was liable to receive the punishment the offender had escaped.

*United Order.* Socialism, or, as we may prefer to call it, the principles of the united order were applied in this commonwealth on a large scale. Land was held in trust by the *chunca*, and each married couple was entitled to the use of three *tupus*—enough to supply its wants. When a child was born, one *tupu* was added for a boy, and half a *tupu* for a girl.





A STAIRWAY IN THE ANCIENT CITY OF MACHU PICCHU, PERU

An ancient Peruvian tradition is to the effect that very long ago there lived on the highlands of Peru a people with an advanced civilization. The fortresses of Lacs-a-huaman and Ollantaytambo were constructed by this people. But they were attacked by hordes from the south, possibly from the Argentine pampas, and were driven out. They fled to the inaccessible mountains and lived there for centuries. Their chief stronghold was Tampu Tocco, and Senator Bingham suggests that Machu Picchu may be identical with this city. It would, then, be older than the Inca dynasty. For a full account of Senator Hiram Bingham's remarkable expedition to Peru, see the *Geographic Magazine* for April, 1913.



The division of the population into chuncas, pachacas, huarancas, and hunus reminds one of the division of the twelve tribes of Israel into tens, fifties, hundreds, and thousands, with "rulers" over each division (Ex. 18:21; Deut. 1:15; and perhaps Lev. 26:26, where it appears that ten families used to share one oven.) Prescott calls attention to the fact that the land law was a near approach to the agrarian law in Palestine, where, on the recurrence of the year of jubilee, estates reverted to their original owners.<sup>17</sup> Only, in Peru the tenant could not sell the land at any time. But as there was no law against allotting the same piece of ground to the same tenant every year, he practically owned the farm as long as he was able to cultivate it. And in case of old age or sickness, he was still entitled to his share of the produce, not as a matter of charity, but by right.

*Division of the Products.* The produce of the land was divided into three equal shares, one for the Inca, one for the religious services, and one for the producer. Laborers in the service of Inca were maintained out of his share, and those working for the priesthood were kept on the portion belonging to the temples. Any surplus was stored up for the benefit of the people, and if one portion of the country suffered from war, earthquake, pestilence, or any calamity, other portions were assessed for the benefit of the sufferers.

*All Things Held in Common.* Land was not the only kind of property held in common. Whenever a province accepted the Inca

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<sup>17</sup>Peru, New York. 1898, Vol. 1, p. 57.

rule, all the assets—land, forests, lakes, rivers, animals, were turned over to the Inca. But as he was regarded as, and claimed to be, the representative of the Creator, the property, we may feel sure, was considered as “dedicated to the Lord,” to use a modern expression. Then it was allotted to the people according to the need of each. The proceeding was a perfect application of the principle of what we call “The United Order.”

*The Organization of the Family.* For industrial purposes the family was divided into ten classes, according to age. The age of accountability began with the eighth year. All between that age and sixty were given some kind of work, unless exempt because of sickness or temple service. From these classes a certain number were drawn every year for the public service. They were required to give two months, or at most three, each year, to public works, and while so employed, they were furnished with tools and material, and maintained out of the public funds.<sup>18</sup>

It is generally conceded that this masterly organization was not a new creation by the later Incas, but that these only applied on a large scale the institutions they had received from their forebears. From remote times, Markham tells us, the people of the Andean region had communities consisting of related families, which they called *Ayllus*. These communities allotted the arable land, *the marca*, to the heads of families, while they held pasture and woodland in common. The Incas built on this ancient foundation. But what was the origin of it in this country, if not

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<sup>18</sup>Sir Clements Markham, *The Incas of Peru*, New York, 1910, p. 161.



EXTRAORDINARY STONE CUTTINGS. MACHU PICCHU PERU



Both by courtesy of Senator Hiram Bingham—Yale Expedition to Peru  
REMAINS OF A DWELLING IN THE ANCIENT CITY OF  
MACHU PICCHU

the united order, which was established by the followers of our Savior in this land in the year 36, A. D., and of which we read: "And they had all things common among them; therefore there were not rich and poor, bond or free?" (4 Ne. 3.) That was, literally, the condition in Peru. "If no man," Prescott says,<sup>19</sup> "could become rich in Peru, no man could become poor."

*Marriage Regulated.* Under this order of society, marriage, as well as everything else, was regulated. On a certain day in the year all persons of marriageable age and fit for married life were called together on the public squares and paired off. A curaca—the chief of the village—joined the hands of the respective couples and declared them husband and wife. The Inca performed the same ceremony for the young folks of his own kin. In all probability, the parents had something to do with the selection of wives, as in Palestine and other Oriental countries, before the curaca tied the knot. Each couple was provided with a home and some land. The ceremony was followed by feasting and gayeties that sometimes lasted for many days, which proves that the Peruvians were a happy people. The nobility were permitted to have several wives. The Inca, who could do no wrong, for the simple reason that whatever *he* did was right, had numerous wives, as King Solomon, and also many concubines.<sup>20</sup> *The* wife of the Inca was always his

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<sup>19</sup>*Peru*, Vol. 1, p. 65.

<sup>20</sup>The moral condition among the high-caste Indians of early American historic times helps us to understand why it was necessary for the Lord to command the observance of chastity, through the prophet Jacob, the brother of Nephi. Jacob 2:23-31.



*Courtesy of Senator Hiram Bingham—Yale Expedition to Peru*  
THE CITY GATE: MACHU PICCHU, PERU



sister. But there was also a sisterhood known as The Virgins of the Sun, or The Elect, consisting of a number of young maidens, dedicated to the service of the sun. They lived in convents under the watch-care of older women, who taught them their various duties. If any of them were detected in an intrigue, she was buried alive, and her lover was strangled, and the town or village from which he came was razed to the ground. But the Inca, as the son of the sun, had free access to these maidens. There were fifteen hundred of them in the establishment at Cuzco, all of royal blood, and there were others, of inferior rank, in the provinces. It was also lawful for the Inca to select wives outside the convents, and every woman in the land considered it the highest possible honor to receive the attention of the "divine" ruler. As a consequence of this system of marriage, the Incas generally had very large families. According to Garcilasso de la Vega, his great grandfather, Tupac Yupanqui, had two hundred children, and Huayna Capac had between two and three hundred. Men of the common people were confined to one wife and smaller families. But all of marriageable age and sound in mind and body were by law required to marry, and no one was allowed to go outside his own community or kindred for a wife. In this respect they observed the law of Abraham, Isaac, and Jacob. (Gen. 24:4; 28:2.)

*Religious Conceptions.* The religious conceptions of the Peruvians is a subject of intense interest. As far back as tradition takes us they believed in God, the Creator and Sustainer of the universe. They





MONOLITHIC STAIRWAY MACHU PICCHU



Courtesy of Senator Hiram Bingham—Yale Expedition to Peru  
WELL-BUILT GRANITE STAIRWAY  
MACHU PICCHU

called him, as we have already seen, *Illa Tici Vira Cocha*, the meaning of which, according to Sir Clements Markham,<sup>21</sup> is *Illa*, "Light;" *Tici*, "Beginning," or "Foundation of Things;" *Vira*, "Storehouse of Creation;" *Cocha*, "Abyss," "Profundity." He suggests the following translations: "The Splendor, the Foundation, the Creator, the Infinite God."

This is certainly a sublime conception of the great Author of the universe, and one is naturally lost in wonder as to the source of it. A closer study of those words reveal the still more wonderful fact that they are in meaning identical with the words that begin the story of the creation in Genesis. Moses says, "In the *Beginning God Created* [the heavens and the earth \* \* \* and there was darkness upon the \* \* \* ] *Deep*." Note the four principal words in this quotation, which I have italicized, and compare them with the meaning of the Peruvian words, as given by Sir Clements. *Illa* is, undoubtedly, the same as the *Elohim* of Genesis, a word which in one form or another is found in all Semitic languages. "*Illa Tici Vira Cocha*" can, therefore, be paraphrased as, "God who in the Beginning laid the Foundation of the Creation in the Deep,"—an almost literal quotation from Genesis. If we accept the Book of Mormon this is no mystery; if not, it will remain to us an unsolvable riddle for ever.

*Conceptions of God.* God was also known in ancient Peru as *Pachacamac*, which is said to mean, "He who sustains or gives life to the universe." It was this Divine Being which the Incas taught the

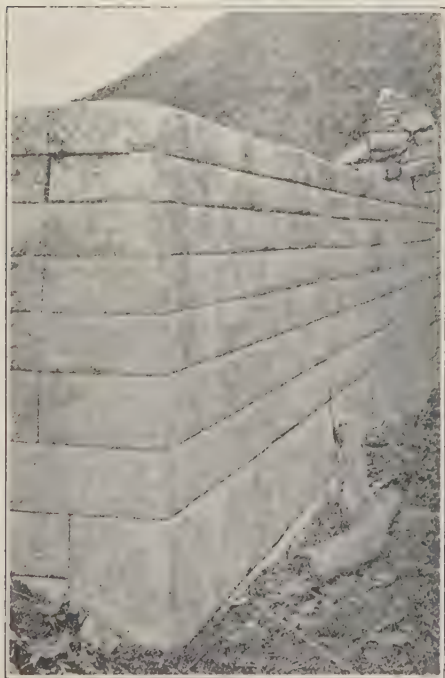
<sup>21</sup>*The Incas of Peru*, New York, 1910, p. 41.



## RUMI CCOLCA, PERU

Here the junction of two entirely different kinds of stone work is shown. The original wall consists of rough stones laid in mud, but the gateway is lined with cut stones fitted together without mortar, in Inca style.

—Both by courtesy of Senator Hiram Bingham, Yale Expedition to Peru.



## A FINE WALL MACHU PICCHU

The tiers of stone gradually decrease in size towards the top of the wall.

people to worship. The sun, the lightning, and the thunder were the symbols of his glory and power. (Comp. Ex. 19:16; Ps. 77:18; and Rev. 4:5, where the presence of God is similarly manifested.) The rainbow also, which in the days of Noah was made the emblem of God's covenant with man, was venerated by the Peruvians. (Comp. Gen. 9:12-17; Ezek. 1:28; Rev. 4:3.) They also knew that there is a female element in the Godhead, as seems to be taught in Genesis 1:27; 5:1, 2; Comp. 1 Cor. 11:11, 12. And so they revered the moon as the abode of the sister-wife of God. The wind, the earth, the ocean, the rivers, the mountains; anything grand and sublime, was venerated as coming from God.

Schlegel<sup>22</sup> observes:

"The more I search into the ancient history of the world, the more I am convinced that the cultivated nations commenced with a purer worship of the Supreme Being; that the magic influence of nature upon the imaginations of the human race afterwards produced polytheism, and at length entirely obscured the spiritual conceptions of religion in the belief of the people, while the wise men alone preserved the primitive secrets in the sanctuary. Hence the mythology appears to me to be the latest developed, and the most fluctuating part of the ancient religion."

*Causes of Spiritual Degeneration.* Something like this happened all over America. The original inhabitants, as we know from the Book of Mormon, had pure conceptions of God. Then came a time of war, bloodshed, and anarchy. The people sank gradually down into savagery and brutality. In that con-

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<sup>22</sup>Quoted by Alex. W. Bradford, *American Antiquities*, p. 343; New York, 1843.



LLAMAS AT SANTA ROSA STATION, PERU. (See page 96.)  
*Courtesy of Senator Hiram Bingham*

dition they forgot a religion which they could no longer understand, and, like their forefathers, they worshiped created things instead of the Creator. Sun worship, with the attendant worship of the moon and the planets, had been made popular in Palestine during the reign of King Manasseh,<sup>21</sup> some time before the migration of Lehi from Jerusalem, and it was but natural for the Lamanites in rebellion against the servants of God to turn to the sun. However, the later sun worship under the Incas must be regarded as a reformatory movement, an endeavor to lift the people up from crass fetichism and idolatry to the original, higher conceptions of God. It served its purpose for a time. When it became useless, it was removed.

*Temples Erected.* Numerous temples were erected to the sun and other deities. The most magnificent of them was located at Cuzco. It consisted of a main building and many smaller chapels. The interior was a veritable gold mine. On the west wall was an enormous plate of massive gold, set with emeralds and other costly stones. It represented the sun. Every part of the building was aglow with precious metals and stones, and every utensil was of solid gold or silver. Sun temples were erected in almost every town and village, and everywhere sacrifices were offered among which were "burnt offerings," reminding one of the Mosaic law, because, as Dr. McCullo observes, this form of sacrifice was peculiar to the Peruvians, in this hemisphere. Twelve vases of silver, filled with grain, as an offering from the people,

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<sup>21</sup>2Kings 23:5-11.



stood on the floor of the main hall, as the twelve tables with shewbread were placed in the temple at Jerusalem. (Lev. 24:5-7.)

At the ancient city of Pachacamac, on the coast, there was a very sacred temple dedicated to Pachacamac. This was much older than the incariate.

*The Loss of the Sabbath.* From the Book of Mormon we know that the Nephites originally kept the law of Moses (2 Ne. 26:24), and, therefore, also the Mosaic Sabbath. But during the centuries of war and anarchy that followed the schism between Nephites and Lamanites the observance of the day of rest was, naturally, at first, neglected and, ultimately, forgotten. This would be all the more certain because they had no names for the days—only numbers—except the seventh, which they called *shabbath*.<sup>24</sup> Even in our day, if it were not for calendars, diaries, newspaper, etc., the regular succession of days and dates would soon be lost track of irretrievably. That must have happened among the ancient Americans. And then, when the time came again that they felt the need of keeping a record of events, they constructed a calendar anew with the aid of such traditions or recollections as still lingered in the memory of their "wise men."

*Sun Year and Moon Year.* By that aid they studied the movements of the sun, and by and by, obtained a solar year consisting of twelve months of

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<sup>24</sup>The seven-day division of time was introduced in the Roman world during the two first centuries of our era. The week days were named in honor of the sun, the moon, Mercur, Venus, Jupiter, Mars, and Saturn, which the Egyptians called the seven planets. The Hebrews did not adopt this, to them, objectionable nomenclature.

thirty days each, to which they added five days, to complete the year. They had also a lunar year, consisting of 354 days, to which they added eleven days, to make it correspond with the solar year. This year began the 22nd of June, after the harvest, and was inaugurated with a festival called *Intip Raymi*, when sacrifices were offered and the people banqueted.

There is an extraordinary resemblance between this lunar year of the Peruvians and the sacred year of the Hebrews. The latter also had 354 days and a month added every third year. It began shortly after the first grain was ripe, and was inaugurated with a festival, the so-called feast of ingathering, when sacrifices were offered and the people feasted. (Ex. 23:16; Lev. 23:9; Deut. 26:10.) It would take a great deal of credulity to believe that this resemblance is due to chance only.<sup>25</sup>

*The Priest Class.* The religion of the Peruvians required a class of numerous priests to attend to the services. At their head stood the high priest, called *Villac Vmu* or, as Markham spells it, *Villac Uma*, which is said to mean, "The Head which Counsels." He was second in authority to the Inca, being a scion of the "royal" family. He was to the Inca what Aaron was to Moses: "He (Aaron) shall be thy spokesman to the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God."<sup>26</sup> The high priest was learned in all matters pertaining to religion, but he was also an Amauta, and as such he had supervision

<sup>25</sup>"They (the Peruvians) had, also, weeks, but of what length, whether of seven, nine, or ten days, is uncertain."—Prescott, *Peru*, Vol. 1, p. 108.

<sup>26</sup>Ex. 4:16.

and charge of the records of the country. Under him there were a great many priests of various degrees. Some attended to the sacrifices; others were "sooth-sayers," interpreting the portents of the flight of birds and peculiarities in the entrails of the sacrificed animals, like the Roman augurs. Some were hermits, and some received confessions. The high priest, it is said, never ate meat, and always drank only water.

The costume of the high Peruvian priest, when officiating, consisted of a robe which reached to the ankles. His tunic was without sleeves and reached to the ground. Over this he wore a pelisse, trimmed with red, which came down to the knees. His head dress was a kind of tiara richly adorned with gold and jewels, including a massive gold disc, representing the sun. It was also adorned with brilliantly colored feathers.

*Priestly Robes Compared with those of Aaron.* If we compare this priestly uniform with that of Aaron, we find a striking resemblance in some features. Josephus says the Hebrew high priest wore a close-fitting cassock of fine linen, white with a diamond-shaped pattern, and this garment reached almost to his feet. The girdle was white, embroidered with scarlet, blue and purple flowers. On his head he wore a cap in the shape of a flower.<sup>27</sup> Both the Hebrew and the Peruvian priests wore the peculiar uniform only when they officiated. It was their temple clothes.

*National Festivals.* Like the Hebrews, the

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<sup>27</sup>Comp. Josephus, *Ant.*, 3, 7. Ex. 29:5, 6; Lev. 8:7-9. Aaron, it will be noted, had an ephod and a breastplate with the urim and thummim, in addition to the other garments.

Peruvians had yearly national festivals. At one of these, the *Situa*, the ceremonies symbolized the purification of the entire nation, by baptism. On that occasion, after opening prayers, four companies, one hundred men in each, were formed. They represented all ranks of the people. When everything was ready these companies set out from the temple square and marched toward the four cardinal points. As each company of men arrived at a certain river, they immersed themselves, in the belief that the running water would carry sin and sickness into the ocean. The people spent the night in prayer and dancing. Nor was the element of *fire* absent from this ceremony. The people passed burning torches from one to another, and when morning came, they immersed themselves in rivers or springs. Cakes of coarsely ground corn meal were prepared in every house, and the people applied these to their faces and to the lintels of the doors.<sup>28</sup>

The Raymi festival was observed at the time of the summer solstice, when the sun, after having touched the southern extremity of his course, returned to bless the people.<sup>29</sup> The festivities began with a

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<sup>28</sup>Comp. Ex. 12:22 and 13:9, where Israel is commanded to apply the blood of the lamb to the lintels, and to eat unleavened bread in memory of the exodus: "It shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes." It may be of interest to recall the fact that the "shew bread" of the Hebrews is sometimes called in the Scriptures *Lechem panim*, literally, "bread of faces" (Ex. 25:30); or even *panim*, "faces," meaning, "presence;" that is, the presence of the Lord. (Ex. 39:36; Num. 4:7.) The making of this bread and the weekly renewal of it was in ancient Israel part of the temple service. (Lev. 24:5-9.) The meaning of it was that Israel acknowledged the presence of God as their source of life, as the candlestick signified that God was the light and giver of light; while the incense typified the prayers, through which we receive both life and light. See Edersheim, *The Temple*, p. 157.

three days' fast. As the rays of the sun gilded the tops of the buildings and mountains, the assembled multitudes burst out in song. Higher and higher rose the joyful chords. Sacrifices were offered. A fire was kindled by the sun, by means of a mirror, and this sacred flame was given over to the care of the maidens in the convent. High and low were banqueted. Fine bread was placed on the tables of the Incas and the nobles, and they gave to each guest a piece of this sacred bread, which was preserved by the recipient as a precious relic.

*Meaning of Raymi.* Sir Clements Markham tells us that the word *Raymi* has no meaning in the Quichua language. It must, therefore, be of foreign origin. It is supposed that the originator of the festival gave to it his own name. In Montesino's list of "kings," there are three Raymis, Capac Raymi Amauta, Titu Raymi Cozque, and Paullu Raymi. I believe the origin of the word may be found in the very root from which the Hebrew *Ramah*, "high," or the Egyptian *Ram-ses*,<sup>30</sup> meaning, "the son of the sun," are derived. The Incas claimed to be *the* children of the sun, the *Ra* of the Egyptians.

*Life after Death.* The Peruvians believed in the existence of man after death, and the resurrection of the body. They had a conception of a "heaven" for the good, and another place for the wicked, which they located in the center of the earth, as the Hebrews did their *Sheol*. They also believed in the ex-

<sup>20</sup>Prescott, *Peru*, Vol. 1, p. 94.

<sup>30</sup>"*Ramses, c'est-à-dire enfant du soleil, nom porté par treize rois qui appartiennent à la XIXe et à la XXe dynastie.*"—Paul Pierret, *Dictionnaire D'Archéologie Égyptienne*, p. 473.

istence of an evil spirit, Cupay, and they believed that life after this was very much like the present, wherefore they buried with their loved ones their utensils and treasures, and, like the Egyptians, they preserved the bodies of their kings and princes.

*Wonderful Buildings.* The intelligence and energy of the ancient Peruvians are shown in their buildings and the products of their various industries.

On the Lake Titicaca plateau a number of monoliths and extensive ruins still testify to the existence there, at one time, of a civilization, "the most ancient and the most brilliant in South America."<sup>31</sup> The great city of Tiahuanaco had buildings which Garcilasso de la Vega refers to as "mountains of prodigious height made by the hand of man." The so-called "fortress" is really a pyramid, one hundred and fifty feet high, similar to those found in Mexico and Yucatan. The "temple" is a parallelogram, four hundred and forty-five feet by three hundred and eighty-eight. The so-called "hall of justice" was at one time an immense building. A doorway made of a single stone and ornamented with a frieze of human faces in relief gives evidence of wonderful workmanship.

*Were they Nabuas?* Nadaillac<sup>32</sup> connects the builders of these now ruined structures with the Nahuas. He says:

"History and tradition are alike mute on the relations which may connect the builders of Tiahuanaco with the Quichuas. We are no less ignorant of those which existed be-

<sup>31</sup>Nadaillac, *Prehistoric America*, p. 401.

<sup>32</sup>*Ibid.*, p. 405.



tween the former and the Amayras. It is probable, although we cannot possibly assert it, that both sprang from Nahua races, and that they came from the north, perhaps even from the prolific table land of Anahuac. One thing we think certain: Such monuments cannot be the remains of a civilization of local growth, nor can a race, unaided, have developed from its own genius such architectural knowledge. We share the conclusion of Angrand, that the civilization of which the remaining ruins bear the impress, could not have taken its rise on the frozen table lands. Man must have arrived upon them sufficiently armed for the struggle, by previous experience of social life."

Leaving the question whether the founders of the Titicaca empire came from the north or south out of consideration, we may safely accept the rest of this important paragraph as absolutely true.

*Titicaca.* In the lake there is an island, also called Titicaca,<sup>33</sup> which the ancient Peruvians considered sacred. Tradition has it that Manco Capac and his sister-wife were born there. The island is covered with monuments of a great past, indicating that a people far advanced in civilization had found refuge there, possibly pursued by more savage enemies. The sacred rock was covered with tapestries and ornamented with gold and silver. There, the Peruvians say, the sun had reappeared after an eclipse that lasted for several days. It was, therefore, so sacred that none but priests could approach close to it. Pilgrims worshiped from afar, as Israel by Mount Sinai.

*Saxahuaman.* The valley of Cuzco is overlooked by the Saxahuaman, a fortress built on a perpendicular rock. Squier classes it among such world's won-

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<sup>33</sup>The word is said to mean "Tiger Rock."

ders as the pyramids, the Stonehenge, and the Coliseum. It is supposed to have been undertaken by the Incas of the 15th century in emulation of the buildings at Tiahuanaco, and it is said it was still unfinished when the Spaniards arrived. Other public structures were temples, palaces, aqueducts, and smaller fortresses in sundry places, probably works of defense against the savage Chinchas who inhabited the dense forests. In the Valley of Yucay there is a tower on the outside of which a sculptured serpent is found and, above the door, the Egyptian *Tau*, the same as at Palenque.<sup>84</sup>

*Pachacamac*, situated on the coast, twenty miles from Lima, was once a large city, attracting pilgrims from far and near. There was a fortress, five hundred feet above sea level, on a rock. There was a temple in which there was an image of the Creator, kept in a dark recess, like the ark of covenant of the Hebrews. The image was destroyed and the temple plundered by the Spaniards under Hernandez.

*Chimus from the North.* According to Garcilasso de la Vega, the entire coast from Truxillo to Tumbes, more than 650 miles, was inhabited by a people called Chimus. Tradition has it that these strangers came by way of the sea, and that they brought the inhabitants between the sea and the mountains into submission. Their capital, also called Chimu, extended over an area of more than sixty square miles, over which explorers have found ruins of solid walls, huacas or sepulchers, palaces, aqueducts, water reservoirs, and granaries. Nadaillac<sup>85</sup> thinks

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<sup>84</sup>Nadaillac, *Prehistoric America*, p. 417.

<sup>85</sup>*Prehistoric America*, p. 395.

their huacas resemble the teocallis of Mexico and Central America, and that "such resemblance cannot be accidental."

*A Remarkable Government.* The government of the Incas was one of the most extraordinary experiments in a united order ever attempted since the end of the Millennial conditions among the Nephites (4 Ne. 25), about 201 A. D. It united under one guiding hand a disunited population, very largely sunk to the moral level of brutes, and lifted them up from a condition of laziness, poverty, and blood-thirst, to one of industrious habits, plenty, and peace, internal if not external. It solved the great problems of unemployment and poverty, and it pointed the way to temporal happiness. Its great mistake was the class distinction it established, when it made the Incas gods, to be worshiped by all the rest. This unnatural chasm between the upper and the lower classes led to despotism. The Incas undertook to regulate everything for everybody. The people worshiped by command, married by command, danced and enjoyed themselves by command. And over all hovered militarism as the monster on the shoulders of Sindbad, the sailor. The Incariate came to an ignoble end, when the last native ruler, Tupac Amaru, was put to death at Cuzco, by Francisco de Toledo, in 1571, although he was merely a lad, innocent of wrongdoing.

The closer one studies the principle of government enunciated by the Prophet Joseph Smith: "I teach them correct principles and they govern them-

selves," the more admirable it appears. For history teaches us clearly that government in accordance with correct principles but without free agency, is as disastrous as self-government without correct principles.

“Mr. Stephens’ great developments of antiquities are made bare to the eyes of all the people by reading of the Nephites in the Book of Mormon. They lived about the narrow neck of land, which now embraces Central America, with all the cities that can be found.”—*Times and Seasons*, Vol. 3, p. 915.

## CHAPTER THIRTEEN

### THE CHIBCHA INDIANS AND CHIRIQUIS

ON THE lofty table lands, at an altitude of about 10,000 feet, in Cundinamarca, now a part of the United States of Colombia, the *Chibcha* Indians had their chief settlements. They are also known as *Muyscas*, a word meaning "men." In their own estimation, they were *the* men. They are described as a strong, courageous, and industrial race, and their culture is said to have resembled that of the pre-Inca Peruvians on the south and the Nahuas on the north.<sup>1</sup> Like the Incas, they built roads and bridges; they erected temples and carved statues; they knew how to spin, dye, and weave cotton and wool, and to work metals, such as bronze, copper, tin, lead, silver, and gold.<sup>2</sup> There was such an immense quantity of costly ornaments among these Indians at the time of the Spanish conquest, that the so-called conquerors, in a few months, gathered up gold, silver, pearls, and emeralds to the value of 30 million francs, although a large part of the valuables of the natives had been deposited in the lake, Quatavita, and thus concealed from the greedy eyes of the invaders.<sup>3</sup> Their

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<sup>1</sup>Dr. Holmes, *Handbook of Aboriginal American Antiquities*, Bur. of Ethn., 1919, p. 135.

<sup>2</sup>Nadaillac, *Prehistoric America*, p. 463.

<sup>3</sup>A few years ago, the newspapers were full of sensational reports to the effect that part of these buried treasures had been discovered. Among the things still hidden are, it was stated, a chain of solid gold, as thick as an anchor chain, and breastplates of beaten gold. Among the articles found were breastplates, bracelets, helmets, bells, nose and ear ornaments, etc., to enormous values.—*Salt Lake Tribune*, Oct. 24, 1920.



pottery gave evidence of artistic taste, and they are said to have carried on an extensive trade, importing shells from the Pacific coast and grain from the lower valleys, in exchange for rock salt and various manufactured articles.

*Did They Know the Use of Coins?* Opinions are divided as to whether these Indians used coins as a medium of exchange. Nadaillac<sup>4</sup> does not believe that they had coined money, but his reason for doubt is not convincing. Referring to certain little gold discs found, supposed to have been used as money, he says, "It is more probable that these were ornaments, for nothing that we know of the social state of the people of South America justifies us in supposing that they understood the use of money." What! Not even if the coins themselves are found?

The Hebrews did not have coins till long after the departure of Lehi. Their standard of value was, in all probability, cattle. Their "capital" consisted of so many "heads," *capita*, and their "fees" were so many heads of what the Germans call *vieh*, and the Scandinavians *fä*, or *fänad*, from the Gothic *faibu*, meaning, "cattle." As a medium of exchange silver was used, and also gold, but not as coins but as metals valued according to weight. (Gen. 23:16.) Coins were known in Asia Minor and Greece as early as about 700 B. C., but among the Jews they were practically unknown till after the Babylonian captivity. The first pieces of money coined in Palestine date from the time of Simon Maccabeus, about 140-131 B. C. They were shekels and half-shekels of silver and smaller coins of bronze.

<sup>4</sup>*Prehistoric America*, p. 464.

*Nephite Standard of Value.* The Nephites were an agricultural people, and they made grain, instead of cattle, the standard of value. Barley is especially mentioned as such standard. (Alma 11:7.) As mediums of exchange they used "pieces" of gold and silver, to which they gave names according to their value (Alma 11:4-19), determined in all probability, by the weight. However, the weights and measures and names were all changed, to meet the changed circumstances, and especially, we may suppose, the change of the standard of value, from cattle to grain. That alone would have necessitated a complete change of the size and names of the pieces of metal used as money.

While it may be probable, then, that the ancient Indians did not have "coins," as we understand that term, some of them may have had "pieces" of silver and gold, such as those used by the Nephites, and it is not improbable that the gold discs referred to as ornaments were used as such money, even if we do not call them "coins," which is immaterial.

*Their Extensive Domain.* According to Dr. Brinton,<sup>5</sup> the Chibchas belonged to a numerous family of tribes which extended north to the present boundaries of Nicaragua. A number of tribes, he says, such as the Guaymis in Veragua and the Talamancas, in Costa Rica, were either filially connected with, or deeply influenced by, the Chibchas. Dr. Brinton, furthermore, is convinced that these kindred tribes had gone north from South America. This conclusion is based on philological evidence.

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<sup>5</sup>*The American Race*, p. 184.

Dr. Holmes, also, speaks of the relationships of the northern Indians with those of the south. Referring to the Chiriqui Indians, Isthmus of Darien, he remarks that so far as the art of pottery has come under his observation, it indicated close relationship with the ancient Costa Ricans, but in their burial customs and their use of gold, they were like the ancient peoples of New Grenada. He also says that most of the Isthmian tribes are allied, linguistically and in many features of their material culture, with the peoples of South America.<sup>6</sup>

*Their Worship.* The Chibchas, like their Peruvian brethren, worshiped the sun, as the most glorious manifestation and abode of God. Their name for the Supreme Deity was *Bochica*, which seems to be a variant of the Peruvian *Pachacamac*.<sup>7</sup> They also revered the moon, as the manifestation of the wife of Bochica. *Chibchachimi* was the name of a divine personage after whom the Spaniards named them, and *Nchmquitiba* was a myth-hero of theirs. On rare occasions, the Chibchas sacrificed human beings.

Bochica was, in their theology, both a divine person and a human being. As a human he was to them what Votan was to the Mayas, Quetzalcoatl, to the Nahuas, and Manco Capac, to the Peruvians. He taught the people to make clothes, build houses, cultivate the ground, work metals, and live together in organized society. It seems that the conception of God

<sup>6</sup>*Handbook of Aboriginal American Antiquities*, Bull. 60, Bur. Am. Ethn., Part 1, p. 133; also his paper on the Chiriqui Indians, Bur. Am. Ethn. Washington, 1887, p. 6.

<sup>7</sup>I take *Bochi* to be the same as *Pacha*, and *Ca* to be an abbreviation of *Camac*.

incarnate in man was general among the cultured Indians of both hemispheres.

*Architectural Remains.* There are some remarkable remains in the regions once inhabited by the Chibchas. Near Tunja there are, or were, to be seen thirteen stone columns, each four or five yards in height, and not far from these, nineteen shorter columns, while stones with carved ornaments are found in great numbers over an area of two miles or more. It is supposed that these remains mark the site of an ancient city called Sogomuxi, and a temple erected in honor of, or perhaps by, Nehmquitiba.

*Two Lineages.* The Chibchas, as some other Indian nations, were divided into two lineages. Some were under the rule of a chief called Zippa, and their capital was at Bogota. The ruler of the other division was called Zoque, and his headquarters was at Hunsá, now called Tunja. Their burial places have been found, as is supposed, in a cave near Bogota, where an immense quantity of articles of gold and silver has been discovered, and near Tunja, where rows of mummies and rich garments have been unearthed. The Chibchas interred, it seems, with their chiefs, their weapons, clothes, and various utensils, and sometimes the bodies of their favorite wives. Like the Egyptians of old they believed that in some inscrutable manner articles buried with the dead would be of practical use to the departed in the hereafter. Or, more probable, such offerings were their mode of expressing

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<sup>8</sup>This name seems to be pure Hebrew: *Nahom*, "consolation," *katab*, to "write." If this is correct it would mean one who writes consolation, a comforter. Nahom was the name given to the place where Ishmael was buried. (1 Ne. 16:34.)

their love of their departed friends, just as we do by floral offerings, or the Chinese by contributions of rice, although we know that the dead do not eat the food or enjoyed the fragrance of the flowers.

It used to be taken for granted that there were no ruins of any consequence in Colombia, but in August, 1922, it was announced in press dispatches that the remains of a great city had been found by a Field Museum expedition from Chicago, in an almost inaccessible part of the South American republic. The statement was made, at the time, that the ancient city was comparable in size to Chicago, New York, or London, and that the inhabitants must have been far advanced in culture. Like the Peruvians, they were expert road builders. They paved their highways with large, flat stones, and on the inclines these were set as steps. Specimens sent to the Museum are said to include bells of gold, figures and jars of the same metal, and various articles of shell, carnelian, and agate.

Elder Joel Ricks, in a letter to the *Deseret News*, dated Dec. 5, 1925, gives the following information concerning this discovery:

"The region explored was on the northern slopes of the Santa Marta mountains which form an immense bench between 3000 or 4000 feet in elevation and extending from the mountain to the Caribbean Sea, a distance of about 15 miles. The elevation, and the fact that the trade winds sweep over it from the sea, give it a temperature which is very nearly perfect. For this reason it was a favorite resort of the ancient people. The report that ruins of a city larger than New York was found, is an exaggeration. What they did find was one of those communities covering large areas, found all over Colombia, and which I think

the Book of Mormon refers to as 'lands.' I have visited a number of these districts in the mountain valleys where their limits can be readily traced, and found them from seven to ten miles wide and 15 to 20 miles long. I once made a calculation of the population from the remains of the homes of the people, and estimated it at near 100,000. Charney says that in Yucatan the ancients had 'centers' not cities. It seems that is just what the Field party found. The report has not been published, but from conversation and advance sheets given me I cull these facts: 'Prehistorically, Colombia is one of the most unknown and neglected regions of America. Geographically intermediate between Mexico and Peru, the two culminations of native American culture, the ancient Colombians apparently attained the third apex, a high civilization based on the same fundamentals of highland culture as Mexico and Peru, yet differing in most details. All of their villages were connected by roads of excellent construction, frequently made by cutting and filling through the steep hill slopes. Whenever stream boulders of appropriate size were available, the roads were paved. \* \* \* On steep slopes, the stones were sometimes set as steps of a staircase and when crossing ravines, the latter were filled up with great boulders to carry the road across. The houses were undoubtedly made of posts, poles and thatch.' The dead were embalmed and buried in tombs and sometimes cremated and buried in urns. Gold ornaments and beads were found in the graves. One stela-like statue was seen, a column about 9 feet tall, the top carved in the form of a rude human face. On the rocks carvings of animals and human beings were found. Articles of copper were found, but no flint arrow points. The party brought back a number of breast plates of pure gold which are now on exhibition at the museum. Most of them are for women. They were attached to the body by strings and were fashioned by some one skilled in the art. Outside of the breast plate found by the Prophet with the plates, I have only heard of one other and it is preserved in the museum at Medellin, Colombia; the Field collection is both interesting and valuable. The report indicates that the inhabitants of Santa Marta were of the same stock as those who inhabited the mountain valleys in the plateau region about Bogota and those who built the great forts which



are found around the foot of the mountains between the Magdalena and Cauca rivers. Strange as it may seem, there were many things in common between these old Colombians and the old Arizonians and our Cliff Dwellers. Both practiced urn burial and the crouching position with hand and knees drawn up under the chin. They were of the same race. Their pottery is fashioned and decorated the same. Their houses and forts were built on the same forms, etc."

*The Isthmus of Panama.* The Isthmus that forms the connecting link between the American continents belongs, geographically speaking, to North America, but from the ethnographic point of view the Isthmians are South Americans. Dr. Brinton<sup>9</sup> says the mountain chain which separates Nicaragua from Costa Rica, and the head waters of the Rio Frio from those of the more eastern and southern streams, is the ethnographic boundary of North America. Dr. Cyrus Thomas,<sup>10</sup> is practically, of the same opinion. He draws a line from the east end of Lake Nicaragua almost directly south to the mouth of the Gulf of Nicoya. The tribes east of this line—the Jicaque, Paya, and Ulvan tribes, Carib, Mosquito, Rama, and all the tribes of Costa Rica (except the Orotina), and those of Panama—he considers as belonging to South America. And his only doubt is as to whether the Xincan, Lencan, and Matagalpan tribes, west of the line, should not also be regarded as South Americans.

*Interesting Finds.* Some very interesting finds

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<sup>9</sup>*The American Race*, p. 164.

<sup>10</sup>*Indian Languages of Mexico and Central America*, Bur. of Ethn., Smith. Inst., Wash., 1911; p. 96. There can be no doubt, then, of an emigration, at some time, northward from South America.

have been made on the Isthmus. Dr. Wm. H. Holmes describes some of them in a pamphlet on *The Use of Gold and Other Metals Among the Ancient Inhabitants of Chiriqui, Isthmus of Darien*.<sup>11</sup> His description of their graves is especially interesting. They are pits, from ten to fifteen feet below the surface. Around the margin of the cyst are stones, a foot or more in length, supporting sometimes one stone, sometimes two or more stones, as a lid. The space above is filled up with earth and rocks, and in the cavity below the lid objects of art are found. The description reminds one in some particulars of the burial place of the Book of Mormon in the hill Cumorah.

*Extensive Trade Connections.* Dr. Holmes is of the opinion that there must have been considerable intercourse between the inhabitants of Chiriqui and those of Grenada on the south and Central America on the north, and that they obtained some of their ore from distant parts. They were expert workers in gold, silver, copper, etc., and a majority of the articles they made were cast in molds. Their work "exhibits close analogies with that of the mainland of South America," as to material, treatment, and scope of employment, but in the subject matter there is considerable originality. The author quoted concludes his paper thus:

"The sum of the art achievements of these peoples indicates perhaps, a somewhat lower degree of culture than that attained by the Mexicans and the Peruvians, the ceramic art alone challenging the world in respect to refinement of form and simplicity and delicacy of treatment."

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<sup>11</sup>Published by the Bureau of Ethnology, Smith. Inst., Wash., 1887.

<sup>12</sup>*Ibid.*, p. 26.

In recent years, the San Blas Indians on the Isthmus have been visited by explorers. They have been found to be much farther advanced than some of the North American aborigines. Whether they trace their ancestry back to a time contemporaneous with the ancient Mayan civilization, or to the equally ancient South American civilization which antedates the Incas, is an open question among the students of pre-historic America, but there is no doubt of the high order of their culture or its antiquity.

*White Indians.* Stories of white Indians on the Isthmus have been published from time to time, and there must be some basis in fact for them. According to the published accounts, the white Indians are part of the San Blas tribe. They live in the mountains, a few miles from the coast. They are not permitted to mingle with their brown relatives. The reason for this is told as follows:

Years ago, before the Spaniards arrived in the New World, white and brown lived together. The Spaniard was welcome to the new land, but soon his mistreatment of the natives caused them to turn against him and expel him from the country. The hatred of the Indian for the white man was so violent that it extended to the white men of their own race who were forced to live apart. The laws forbid inter-marriage of white and brown Indians. Occasionally, however, a brown man of the mainland marries a white Indian woman. The first generation of this union are of an unusually light colored brown. These live with the other brown Indians and they marry.

In reading the accounts of the brown and the

white Indians, their animosity and struggles, one is forcibly reminded of the stories in the Book of Mormon of the wars and strife between Lamanites and Nephites.

The San Blas Indians are said to live in villages and to build houses, two stories in height, some of them 120 feet long by 60 feet wide with black palm walls. Each tribe has an hereditary chief and above all is a head chief, who is just as much a royal person as any king. They have their judges, police court, police officers, recognize the right of individual ownership of land, and have impressive ceremonies for marriage and burial. They cultivate plantations of bananas, yucca, corn, coffee, cacao, pineapples, oranges and various other kinds of fruit.

The well known explorer Erland Nordenskjöld, who, in company with his wife and eldest son, recently has explored parts of Central America, in a letter from Christobal reported that he had found on the Isthmus one of the richest Indian cultures still extant in America, and that he had gathered specimens, which when thoroughly studied would yield important contributions to the history of the wanderings of the race over the isthmus that connects South and North America.<sup>13</sup>

In May, 1922, the late John Q. Critchlow, president of the Panama Sugar Co., and a railroad director, born in Salt Lake City, ascended the mountain *El Volcan* in the province of Chiriqui, Panama, from the top of which the explorer, under favorable con-

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<sup>1</sup> Professor Marsh's account of the San Blas Indians appears in the *Kansas City Star*, Nov. 30, 1924.

ditions, can see the Pacific ocean in the west and the Atlantic in the east. The mountain is over 11,600 feet high, and the climb was one of considerable difficulty. But it paid well. For Mr. Critchlow was fortunate enough to discover evidences of a prehistoric race, consisting of the ruins of a large pueblo and some remarkable petroglyphs. Among the priceless works of art he unearthed, were articles of solid gold, pottery, and carvings in stone. Mr. Critchlow connected this ancient race with the Aztecs, but nothing is, of course, known for certain about their racial connections, or their history, except what may be inferred from the Book of Mormon.

“Everything goes to prove that the Ancient races of Central America possessed an advanced culture, exact ideas on certain arts and sciences, and remarkable technical knowledge.”—Nadaillac.



## CHAPTER FOURTEEN

### MAYAS, NAHUAS, TOLTECS, AND AZTECS

FROM South America and the adjacent part of the Isthmus, our cursory survey of pre-historic American races takes us to the countries once inhabited by Mayas, Nahuas, and kindred peoples, and especially to Yucatan and Mexico.

*In the Mexican Valley.* In the Valley of Mexico and near-by countries there was found, at the time of the Spanish conquest, a degree of civilization in some respects superior to that of the Peruvians under the Incas. It covered an area of about forty thousand square miles, from 125 miles north of the present City of Mexico to a line near southern Honduras, and from the Pacific to the Atlantic.

*Foundation of the City of Mexico.* The year 1325, A. D., is generally regarded as the beginning of the historic era of that region, that being the year in which Tenochtitlan, the present City of Mexico, was founded. The accounts of what happened before that time contain a liberal element of fiction. Mr. Bancroft,<sup>1</sup> however, thinks that the annals of Anahuac take us back to the 6th century, "by traditions sufficiently definite to be considered as historic records." At that time, according to Mr. Bancroft:

"We find the Nahua civilization and institutions established on the table land occupied by them, as at every subsequent time, by many tribes more or less distinct from each

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<sup>1</sup>*Native Races*, Vol. 2, p. 96.

other. And there this culture remained without intermixture of essentially foreign elements down to the 16th century."

The brilliant historian quoted goes still farther. Following such authorities as Bradford, Squier, Tylor, Viollet-le-Duc, Bartlett, Müller, and Brasseur de Bourbourg, he endeavors to draw an outline of the history of the region before the 6th century.<sup>2</sup> It should be noted, in parenthesis, that Mr. Bancroft, although fully aware of the defects of Brasseur's work, from a scientific point of view, expresses the opinion that the researches of the learned Abbe have "done more than those of all other writers combined to throw light on primitive American history."

*Old Maya Empire.* According to the authorities mentioned, for some centuries before the beginning of our era and the first two or three hundred years, A. D., there existed in the Usumacinta valley an old Maya empire, known to its neighbors as *Xibalba*. The inhabitants were called Chanes, from Chan, an ancestor of Votan, the founder of the empire. They were also known as Colhuas, or "Serpents,"<sup>3</sup> and their capital was in Chiapas, at or near Palenque. This empire grew northwestward towards Anahuac, where the Quinames, or "Giants," lived; and northeastward into Yucatan, where Zamna, or Itzamna, is said to have led a colony of Cocones and Itzas.

*Quinames or Giants.* The Quinames or "Giants" seem to have been among the early inhabitants of

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<sup>2</sup>*Native Races*, Vol. 5, pp. 230-6.

<sup>3</sup>May it not be that their country was the "Snakeland" of Indian traditions?

many parts of America. Torquemada identifies them with the "giants" of the Peruvian tradition, which were destroyed by fire on account of their wickedness. Ixtlilxochitl thinks they were the survivors of an ante-deluvian race. He, possibly, has in mind the "giants" of Gen. 6:4; but the word translated "giants" in that passage should rather be "apostates," from *naphal*, "to fall." Veytia says they subsisted on the raw meat of birds and other animals, and that they were, in many respects like brutes.

*Meaning of Xibalba.* The meaning of the word *Xibalba* is, according to Ximenes, "Inferno." He says it was the Quiche name for what we call "hell." It is also said to mean, "He Who Disappears,"—the Maya name for an evil spirit. Whatever the meaning of the word is, it was the name given to the great empire of the Chans, or "Snake" Indians, and also to their metropolis, later called Palenque or Otolum. The name *Xhembobel Moyos*<sup>1</sup> "seems sometimes to have been used by the natives in connection with

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<sup>1</sup>Bancroft, *Native Races*, Vol. 4, p. 295.

It may, perhaps, be stated here that Palenque is not the name of the famous ancient city, but of a modern, small village, near the old ruins. That name is of Spanish origin and means a "stockade." *Xhembobel Moyos*, which seems to be the ancient name, may possibly be composed of three familiar words, *Shem*, *Babel*, and *Mayim*, the last meaning "waters." If this is the origin of the word, it might indicate that the builders of the *Xibalba* capital endeavored to embody in one word, easily remembered, some important facts of their history, viz., their Shemitic lineage, their escape from the tower of Babel, and their crossing of the waters. Or, it might point to a Mulekite rule of the *Xibalba* empire and capital. And be it remembered that the Mulekites, when found by Mosiah, though they had lost both their language and their religion, had by some means preserved the recollection of their lineage, the flight from Jerusalem, and their miraculous voyage. (Omni. 14-16.) The ancient traditions of the Mayas tell us that the founders of the empire originally came from "a land of shadow beyond the seas." (Nadaillac, *Prehistoric America*, p. 264)

Palenque," and *Xibalba* might be an abbreviated form of that name.

*The Earliest Dates Recorded.* Here it should be mentioned that Dr. H. J. Spinden, of the Peabody museum, Harvard University, has traced the Maya chronology back to Aug. 6, 613, B. C., and Dec. 10, 580, B. C. The material for his elaborate calculations he found mostly at Copan, Tikal and Palenque. On the first mentioned date Maya astronomers began observations for the purpose of perfecting a calendar, and on the second date, the calendar was completed, and it is stated that the work was so well done that the calendar functioned for 2,000 years without the loss of a day.

It will be noticed that this calendar reform was commenced about 13 years before the Prophet Lehi left Jerusalem. It must, therefore, have been the work of people who preceded Lehi, and the Jaredites are the only ones of that class, of whom we have a reliable account.

Another and later date is of equal importance. According to Dr. Spinden, in the year 392, A. D., two monuments were set up on hills in the Valley of Copan, about four or five miles apart. A person at a certain spot in the city could see the sun set behind the western monument two times every year, viz., April 9 and Sept. 2. These dates were thus marked for the benefit of the farmers, indicating the times for sowing the first and second crops. The year 392 is, as is well known, about 7 years after the last battle of Cumorah. Then, in the year 503 A. D.,

there seems to have been another congress of astronomers.

*Peace in the Maya Empire.* About the end of the second century of our era, what is known as the Maya civilization was in a flourishing condition. This corresponds well with the condition of peace and prosperity depicted in the Book of Mormon (4 Ne. 18-21) as enjoyed by the Nephites at that time. The Nephites, we read, were blessed and prospered until an hundred and ten years had passed away \* \* \* and there was no contention in all the land. At that time, among the Mayas, city after city sprang into prominence in the southern part of the territory; that is to say, in what is now Chiapas, Guatemala, and Honduras. This, says Mr. Silvanus Griswold Morley,<sup>5</sup> was a time of "extraordinary development" all along the line, as is evidenced in what has survived of monuments, and it lasted for upward of four hundred years. That was the "golden age" of the Mayas. During this time Palenque and Yaxchilan in southern Mexico; Piedras Negras, Seibal, Tikal, Naranjo, and Quirigua in Guatemala, and Copan in Honduras rose to prominence.

Long before this time the descendants of Lehi had invaded this region and assimilated with the people preceding them. They became Mayas, as inhabitants of the Maya empire.

*Migration Northward.* About the sixth century, or ninth cycle of Maya chronology, there is, we are further told, a sudden cessation of dates in all these

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<sup>5</sup>*Introduction to the Study of the Maya Hieroglyphics*, Bull., 57, Bur. Am. Ethn., p. 2.

cities. What happened at that time is not known. But, presently, Chichen Itza in the northern part of Yucatan became prominent. There had, evidently, been a migration. Several colonies were founded in that barren region, where a long struggle for a bare existence must have ensued. The arts were then, necessarily, neglected. The settlers seem to have met with varying success. Bakhahal was occupied for sixty years and then abandoned. Chichen Itza was inhabited for about a hundred years. Chakanputun flourished for two hundred and sixty years, until it was destroyed by fire.

*Cities Founded.* At the beginning of the 11th century<sup>c</sup> Chichen Itza was again occupied, and the cities of Mayapan and Uxmal were founded. Then architecture and sculpture were revived and several cities were built, among which were Merida, Izamal, Kabah, and Labna.

*Civil War.* In the 13th century civil war between the chiefs of the leading cities broke out. Mayapan was attacked by the ruler of Chichen Itza, whereupon that city or pueblo, called in the Nahuas in Mexico to their aid. Chichen Itza was destroyed, and the Nahuas eventually established themselves in Mayapan and kept the people under subjection until the Maya nobles combined their forces, sacked the city, and killed the tyrant. However, the Mayas were divided and weakened by civil war, famine, and pestilence, and that was their condition when the Spaniards, like destroying angels from another world,

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<sup>c</sup>When Leif Ericson and the Northmen were exploring North American coasts.



appeared upon the scene. The sterling character of the Mayas was then shown in the fact that they fought for their homes and liberty for fifteen years against the invaders, before they were finally defeated.

*Personal Appearance.* The Maya Indians, as described by the early Spanish historians, were tall, active, and strong. They must have had peculiar ideas of personal beauty, for they flattened the heads of their infants and deliberately made them squint-eyed, and when grown up, they disfigured themselves with scars. Tattooing and adornment with red paint were demanded by their fashionable set; on the other hand, chastity was highly praised among them. An adulterer was tied to a stake and left to the mercy of the injured party. The adulteress was generally cast adrift by the husband.

*Farmers and Hunters.* Agriculture and hunting were carried on by cooperation. To that extent the idea of a united order survived among them. Bands of twenty, or more, passed from field to field and did the sowing, harvesting, or whatever was needed. Fifty, or more, frequently formed hunting parties, and the hunters divided the food procured.

*Extensive Trade Connection.* The Mayas traded in salt, cloth, slaves, etc., and they are said to have extended their trading expeditions as far north as Tabasco, and even to Cuba, across the water. As media of exchange they used cocoa, stone counters, and rare red shells.

*Their Music.* The musical instruments of the Mayas consisted of drums, rattles, reed flutes, wooden

horns, and bone whistles. They enjoyed comedies, dances, and social parties. They entertained their friends on vegetables, roasts, fish, corn cakes, cocoa, and intoxicants, and each guest generally received a present. The meals were spread on mats on the floor.

*Military Organization.* Their military organization was well developed. At the head of the army the Mayas had two generals. The office of one was hereditary; the other was elected for a term of three years. A certain number of men in each village were taken into the army, by popular vote, and they formed the nucleus of the fighting forces. They were supported by the community. Their weapons were bows and arrows, lances, and copper axes. The arrows and lances were tipped with obsidian. The protective armor consisted of wicker shields and quilted cotton coats. The officers wore helmets with brilliant plumes, and cloaks of tiger skins, possibly to inspire fear. After a battle the slain were often mutilated, the jaw bones being used for ornaments, and prisoners were made slaves, unless they were chiefs. These were frequently sacrificed.

*Duties of the Chief Priesthood.* The chief priest of the Mayas was called *Abau can Mai*. The priests were supposed to educate the children of the lords and nobles in the computation of time, in fetes and ceremonies, in the administration of the sacraments, in divination, healing, history, reading and writing, as far as these arts were practiced. Genealogies were carefully kept. He who had a genealogical record was an *Ab kaba*—"a man with a name;" if he had no such record, he was "nameless."

*The Name of Their God.* The chief deity of the Mayas was *Itzamna*. He was regarded as the father of the gods and the creator. The Mayas, as the Peruvians, saw in the rising sun a glorious manifestation of the Deity. He was also regarded as the founder of the Maya civilization, and must therefore, at some time have appeared among the people as a divine leader and teacher. Next to him in importance was *Kukulcan*, the "feathered serpent," who was the founder of cities and the framer of laws. They also had a god of harvest, *Yum Kaax*; a god of death, *Apuch*, and a god of war; also a "black captain," *Ek Abau*, and many other deities.

*Complicated Calendar System.* The calendar system of the Mayas mentioned in a previous paragraph was very complicated. They had a period of 260 days, which has come to be known by the Aztec name *Tonalamatl*, because the Maya name is not known. *Kin Katun* has been suggested by Prof. Seler, but Dr. Morley doubts the correctness of that suggestion.<sup>1</sup> The *tonalamatl* has been called "the sacred year," because it was divided into parts with special reference to festivals and religious observances. The priests studied the *tonalamatl* in order to ascertain which days were propitious for offering sacrifices, making confessions, etc.

They had also a solar year. This was called *Haab*. This year consisted of 365 days, divided into 18 *uinals*, or months, of 20 days each, with the addition of an extra 5 days at the end of the year. Each month had its own name, as had each day, except the

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<sup>1</sup>Introduction to the Study of the Maya Hieroglyphics, p. 43.

last five, which were, therefore, the *xma kaba kin*, or "days without a name." They were considered the unlucky days. By an ingenious combination of the *tonalamatl* and the *haab* the Mayas obtained a cycle of 18,980 days, or 52 solar years, which have been called the "calendar round" for want of a better name. By calculation it was found that the precise order of the 260 days of the *tonalamatl*, with reference to the 365 positions each could occupy in the *haab*, repeated itself in 52 years, as the order of our week days does in seven years. By fixing an "initial date" which they called *4 abau 8 cumbu*, and by dividing time into kins, uinals, tuns, katuns, cycles, great cycles, etc., they could fix any date within a period of 374,000 years.

Someone has well said: "Maya was the name of a powerful nation between the Isthmus of Tehuantepec and Darien. It was as well known among the ancients as France or England is today."

*At Chichen Itza.* Among recent explorations in Yucatan should be mentioned that of Edward H. Thomson, who conceived the idea of dredging the sacred well of the Itzas, and to examine the bottom in diving costume. This unique work was continued for two years, and it seems that it yielded many finds. The theory of the explorer is that maidens were sacrificed in the well, as messengers to the snake god, and that objects of value, of gold, copper and jade, were thrown after them, by the mourners. The Mayas,

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<sup>8</sup>Morley, *Introduction to the Study of the Maya Hieroglyphics*, p. 58. The day was called *kin*. 20 kins was a *uinal*; 18 uinals, a *tun*; 20 tuns, a *katun*; 20 katuns, a *cycle*; 20 cycles, a *great cycle*. The cycle, then, was equal to 144,000 days, and the great cycle to 2,880,000 days.



A Maya monument at Quirigua, known as Stela A. All that is known about the inscription is that it records a date called 6 ahau 13 kayab. As to what happened on that date, nothing is, so far, known.—Sylvanus Grisvold Morley in "An Introduction to the Study of the Maya Hieroglyphics," Smithsonian Institution, Bulletin 57.

he further believes, were one branch of a race that at one time inhabited most of Central America, and even lived as far north as New Mexico and Arizona.

*An Observatory.* Dr. John C. Merriam, president of the Carnegie Institution, some time ago told of the finding of an ancient astronomical observatory, "probably the first ever built on this continent." The ruins were found at Chichen Itza by Dr. Sylvanus G. Morley. The discovery, deep under a temple already excavated, of the ruins of another and more beautiful temple is supposed to indicate that 'middle-American civilization is even older than archaeologists have believed.

The throne of the rulers of Chichen Itza has also been found in recent years. It is thirteen feet wide, seven feet deep and three feet high, elaborately and beautifully sculptured.

*Four Cultures Meet.* Recent explorations in the valley of Mexico have indicated the influence there of Mongolian, Egyptian, and Chaldean as well as Indian culture. The Book of Mormon accounts sufficiently for the Chaldean and Egyptian influences. And if tradition is reliable, we are supposed to believe that in the year 499, Hwui Shan, a Buddhist missionary, in company with five priests, found a land many miles to the eastward of China which he named Fusang. They sailed along the Chinese coast to Kamchatka and thence along the Aleutian islands to Alaska. From Alaska, which they called Great Han, they sailed along the coast to Fusang. Hwui Shan describes the dwellings made of blocks of sun-dried mud, which housed many people, a description which





*Courtesy of the National Geographic Society.*

One of the best-preserved monuments at Quirigua, known as Stela D. The Egyptian type of face, with its characteristic little beard, shows very distinctly in this monument.

fits the pueblos and ancient America. He mentions a plant used in making cordage and paper, which afforded vegetable milk and which yielded tender edible sprouts. The maguey plant answers this description.

A few years ago the Chinese government directed its historians to make a search of the imperial records, and from them came the foregoing story. That would account for the Mongolian influence, and it is not impossible that the Chinese tradition relates to the colonization of the Jaredites.

The find of a "Mongolian library," as it has been called, seems to corroborate the accounts of an incursion from China. The library was unearthed in 1924, by Prof. Wm. Niven and Dr. J. H. Cornyn, from a thick layer of volcanic ashes. The offered explanation is that the entire valley once upon a time was a great volcanic cone with fifty active volcanic mountains, and at least three of these constantly in action, and streams of lava and ashes inundated the region like a great flood. This, they say, happened from seven to ten thousand years ago—a date which undoubtedly is too high. The library consists of stone tablets containing easily recognized characters or symbols. Among these are the symbol of the moon, the symbol of fire, the earth mother, water, lightning, the sun's rays, the symbol of the volcano god, the symbols of morning and evening, the symbols of the various stars and heavenly bodies. Many of the books of the Mongoloid library are books on the stars.

A former Chinese minister to Mexico, M. L. Tao, is quoted as having said, that there are definite accounts of an emigration from China across the Pacific

about the years 2500 to 2000, B. C. That is important, for the immigrants are said to have been highly cultured even at that time.

The Egyptian influence is seen in the pyramids and in the various sculptured articles unearthed.

*Lubaantum.* One of the recent discoveries in Yucatan is what remains of an ancient city, which has been called Lubaantum. These ruins were discovered in the very heart of British Honduras, by the English archaeologist, Dr. Gann and his companion Mitchell Hedges. The two explorers with their attendants were proceeding up the Rio Grande, when their boat was upset, and they had to swim to the shore. It was while trying to cut their way through the almost impenetrable jungle that they came upon the ruins. They found a gigantic pyramid of earth, surrounded by large columns of lime rock, or sandstone. Farther into the jungle they discovered terraces leading up to an immense table land, where six pyramids of stone had been erected. There were also the remnants of a burial chamber of stone, which had caved in. According to Dr. Gann, all these structures were the resting places of kings and priests, who may belong to the time of the first dynasty of the Maya kingdom. Excavations are being made, and the hope is entertained that light will be shed on the beginning of the remarkable Maya culture.

*The Nahuas.* Writers on prehistoric America tell us that a people called *Nahuas* flourished side by side with the so-called Xibalbans, or Mayas. They, too, reached out from Tulan in Chiapas towards Anahuac, where they encountered the Quinames, or

giants. Under the leadership of Cukulcan, they penetrated into Yucatan, where they came in contact with the Comes and Itzas. Gradually the Nahuas became strong in numbers and influence, and united with the Xibalbans on terms of equality. But some time before the fifth century of our era, there was a political upheaval. The various tribes were scattered, and the valley of Mexico became the center of the Nahua government. The Mayas and Nahuas became two separate peoples.

*Geographical Extent.* The language of the Nahuas at one time extended from the State of Sinaloa in northwestern Mexico on the Pacific, to the domain of the Mayas in Yucatan, a distance of about 1,500 miles; then down into Nicaragua, 500 miles more. It ruled supreme on the Mexican tablelands. Its only real rivals were the Maya and Quiche languages.

*Three Historical Periods.* It is customary to speak of three periods of the later history of the Nahuas, viz., the Toltec, the Chichimec, and the Aztec. These and other Indian nations were closely related, and they were all Nahuas. According to some chroniclers, the Toltecs arrived in the Valley in the year 648, A. D., and disappeared in 1031. The Chichimecs rose to power in 1170. The Aztecs arrived in Tula in 1196, founded Tenochtitlan (the City of Mexico) in 1325, and were the masters of the country when Cortez arrived in 1519.

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<sup>9</sup>These giants, by the way, were, according to a tradition related by Ixtlilxochitl, the descendants of some who had survived the destruction of the world by a flood. This tradition, if authentic, would point to a Jaredite origin. They are represented as "brutes" but that may not have to be accepted without explanation.



*Courtesy of the National Geographic Society.*  
Sideview of "The Great Turtle" or monument called Zoomorph Z. Said to be the finest piece of aboriginal sculpture in the Western hemisphere.



*Divided Opinions Concerning the Toltecs.* The Toltecs are supposed to have been, at one time, at the head of a strong confederacy, with Tollan as its capital. Mr. Fiske<sup>10</sup> is of the opinion that, while there was a tribe of Toltecs at Tollan, at one time, the notion of a "Toltec empire" is misleading, and Brinton identifies them with the Aztecs. But all authorities agree that they were well advanced in culture, and many ascribe to them the buildings in Mexico and Central America, the ruins of which still testify of the greatness of an age that is past.

According to Galatin,<sup>11</sup> the Toltecs came to a country called Huehue Tlapallan in the year 387, A. D. This country is believed to have been situated somewhere in the northeast. Tradition has it that the southward migration of the Toltecs was occasioned by attacks of the Chichimecs and that the strife lasted for thirteen years, after which the remnant fled and finally reached Mexico. It is further stated that they displaced a people that had come in ships from South America, called, Colhuas.<sup>12</sup>

It is well to bear in mind the date of the last battle at Cumorah, 385, A. D., after which many Lamanites, undoubtedly, began a migration from the land of the same name as the hill.

Ixtlilxochitl also relates a Toltec tradition concerning a Huehue Tlapallan,<sup>13</sup> to which they had migrated 520 years after the flood. This may be a

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<sup>10</sup>*Discovery of America*, Vol. 2, p. 217-20.

<sup>11</sup>*Schoolcraft's Arch.*, Vol. 5, p. 96.

<sup>12</sup>James C. Southall, *Recent Origin of Man*, p. 532.

<sup>13</sup>Bancroft, *Native Races*, Vol. 5, pp. 18 and 209.



Toltec version of the Jaredite exodus from the home in the Old World.

The Toltecs are described by Nadaillac<sup>14</sup> as tall, well-proportioned, with clear, yellow complexion, dark eyes and hair, aquiline noses, and receding foreheads. They constructed roads and aqueducts, and knew how to work metals, such as gold, silver, copper, tin, and lead. They could spin, weave, and dye cloth, and cut precious stones. They built houses of rock, cemented with lime mortar, and they constructed mounds. In fact, Dr. Foster considers them as identical with the mound builders of the Ohio and Mississippi valleys. They knew the medical value of some plants, and they used vapor baths. They even had hospitals where patients received free treatment. They made implements of flint, porphyry, basalt, and obsidian, and jewelry of emeralds, turquoises, and amethysts. They were great sculptors, and they adorned their temples and monuments with glyphs, and their pottery was famous. Pestilence and famine, and civil strife, arising from dissensions of rival religious factions, undermined the Toltec regime. Other tribes became powerful, and many of the Toltecs fled to Guatemala, Tehuantepec, Campeche, and the distant coasts of the Isthmus.

*The Pyramid of the Sun.* This architectural marvel, which has only recently been completely unearthed at Teotihuacan, is a truncated mound 216 feet high and 760 feet around its base. It was, undoubtedly at first intended as an altar in honor of the Creator, whose splendor is revealed in the sun

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<sup>14</sup>*Prehistoric America*, p. 275.

and the other heavenly luminaries. But in course of time, as the light of revelation grew dim and darkness fell upon the minds of men, the place was used for human sacrifices. According to accounts, the fairest and strongest boy or girl that could be found was selected for this sacrifice. They were feted in luxury for three weeks. The boy was given the finest of wines and food and the fairest daughters of the tribe. He was dressed in splendid gowns. The people poured their gifts on him. He was almost worshiped. Then on the sacrificial day he was led, with all the others selected for the rite, along what is called "The Highway of the Dead" to the top of the pyramid, and after certain ceremonies were observed was cast over the side to death.

This pyramid is only one of a great many. It is supposed to be from the Toltec period.

*The Chichimecs.* The Chichimec rule next claims our attention. Mr. Bancroft considers it probable that the great, original Nahua empire, whether it be called Huehue Tlapallan, Tamoanchan, Tulan, or Amaquemecan, was the Chichimec empire, from which the Toltecs migrated first, only to be followed by other Chichimec tribes.<sup>15</sup> All agree that the two were of one blood and language. They appear in the vicinity of Anahuac, after having wandered about for a whole year, but tradition can give us no clue to whether the country whence they came and which they called Amaquemecan, was to the north or south of Anahuac. All that is known with any degree of certainty is that during the 6th and 7th centuries

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<sup>15</sup>*Native Races*, Vol. 5, p. 219.

Anahuac and adjoining territory north and west were settled by several Nahua nations. Some settled in the fertile valleys and became the standard bearers of the most advanced culture. They were known as Toltecs. Others were hunters, rude and barbarous. They were the "chichimecs," the "dogs" of their age; or as we should say, the "riff-raff," the "canaille."

*The Aztecs.* Among the warrior nations that rose to power in Anahuac were the Aztecs. They, too, were Nahuas, and the traditions relating to their origin must be understood as covering the traditional infancy of all the kindred tribes or nations.

The Aztecs are said to have come from Aztlan. That name has been translated "the place of cranes," or "the place of salt water," or "the white country," the last rendition assuming that "aztlan" is from "iztac" which means "white." There may have been an Aztlan in New Mexico (Mr. Morgan), or in the Mississippi Valley (as held by some), as well as in Mexico, and Aztecs may have inhabited either or all of them, at one time or another; but the original Aztlan was, probably, in Asia. Mr. Denison,<sup>16</sup> is inclined to this view. But he also makes this suggestion: "They worshiped towards the east, whence the sun rose, and that may be the true origin of the word"—Eastland.<sup>17</sup> It has also been suggested that it may mean, "The home of the gods." That would be the Scandinavian Asaland or Asaheim, "the home of the Æsir," the chief city of which was Asgard, which means a castle on

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<sup>16</sup>*Primitive Aryans in America*, pp. 134-50.

<sup>17</sup>Another explanation is that the first settlers found there a rock upon which grew a cactus, in which an eagle with a serpent in its beak was perched, and that the word means, "place of the cactus rock."



Page 74 of a Maya manuscript known as the Dresden Codex, preserved in that city. According to Förstemann, it depicts the Maya conception of the end of the world. The serpent is belching forth water. Water flows from the sun and the moon, and the powers of evil are distributing death and destruction.—Sylvanus Grisvold Morley in "An Introduction to the Study of the Maya Hieroglyphics," Smithsonian Institution, Bulletin 57.

the hill, from *as*, "hill," "ridge," and *gard*, 'castle,' "burgh." Can it be, that Aztec tradition and Scandinavian mythology originally grew up in the same soil?

*Tenochtitlan.* On their arrival on the Mexican plateau, the Aztecs found the most favorable locations already occupied, but they established themselves on a spot protected by the marshes of lake Tezcucó, where, in due time, they built the famous pueblo of Tenochtitlan, so called, possibly after their great ancestor, Tenuch, one of six sons of Iztax Mixcohuatl.

Their power began to be felt in 1375, A. D., when Acamapichtli, having been elected to the position of *tlacatecutli*, or chief of men, made improvements that gave the city a standing among its neighbors.

*Two Cities Combine.* During the administration of *Itzcoatzin*, "Obsidian Snake," Tenochtitlan and Tezcucó joined forces and destroyed the city of the Tecpanecas, and butchered the inhabitants. After this "victory" the two cities mentioned and Tlacopan formed a federation for the express purpose of plundering other communities and dividing the spoils. This was the famous Aztec confederation which existed when Cortez arrived.

*Montezuma a Despot.* Montezuma II, a son of Axayacatl, was at the head of affairs then, having been elected *tlacatecutli*, or "chief of men" in 1502, A. D.<sup>18</sup> At that time the incumbent of that office

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<sup>18</sup>This position may be compared to that held by the tribal chief of Israel in the days of Moses and Joshua. These were "princes," which means "first" of men. (Num. 1:16.) They were judges. (Ex. 18:21, 25.) They

was a despot with, broadly speaking, unlimited powers. He was revered as the representative of God, as were the Incas of Peru. He was so sacred that only five mortals were permitted to see his face.

*Class Distinction.* Next to the ruler stood a privileged class, each individual of which was a despot in his limited circle. When Cortez arrived upon the scene, a class war raged between this "nobility" and the merchant class, the latter being powerful because of their wealth. Montezuma sided with the nobles, and these were often guilty of extortion and violence.

*The People were Slaves.* A considerable portion of the people were slaves. Prisoners of war, criminals condemned to servitude, and persons who had sold themselves, or children sold, were in this class. Prisoners of war were kept for sacrifices, but the captor could dispose of them in the market, if he preferred to do so. Human beings were, therefore, always for sale. Slaves in the hands of good masters were treated well, as were those of the Hebrews anciently (Deut. 15:15; 16:11, 12.) They were permitted to marry, to raise families, to work for themselves at stated intervals, and even to keep slaves for their own convenience, if they could obtain them. Refractory slaves, however, were punished severely. If they

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took the lead in forwarding the offerings of the people for the support of the sanctuary. (Num. 7:10, 84), and they acted as scouts for the camp. (Num. 13:1-16.) The Aztec "chiefs of men," in addition to other duties, were commanders-in-chief of the military forces, and performed priestly functions. At first they were elected by popular vote, women as well as men exercising the franchise. Then a council of electors cast the vote for the people, the oldest brother or near relative of the deceased being chosen, thus making the office, virtually, hereditary.



persisted, they were sacrificed as cattle. If, however, a slave succeeded in escaping and reaching the courtyard of the palace, he was set free. To that extent the Aztecs had preserved the principle of the Hebrew law of refuge (Num. 35:6.) Compare Psalm 48:3: "God is known in his palaces for a refuge."

*Children and Parents.* Aztec children were taught to obey their parents and to honor aged persons. This is in accord with the Mosaic law. Pricking with thorns seems to have been a common educational punishment. The Jews, too, had a proverb about "kicking against the pricks" (Acts 9:5.) Liars were punished severely. Sometimes their lips were split open. To work and to perform religious duties formed part of the education of the children.

*Marriages.* Among the Aztecs the age of marriage was about twenty years for men and between eighteen and twenty for women. As customary among Orientals, brides were selected by the parents. If these were tardy, the priest would hasten the matter. Those who refused to marry were taken for the temple service. Union between blood relations was not permitted. A brother was expected to marry his deceased brother's widow, as in the Mosaic law; but with this difference: Under the Aztec code he was under obligation to do so, only if there were children to take care of, not otherwise provided for. Under the Mosaic law the Levirate marriage was instituted for the express purpose of perpetuating the name of the deceased. (Deut. 25:5, 6.) The marriage was completed in the temple<sup>19</sup> and ended with a banquet

<sup>19</sup>Accompanied by the dancers and musicians, the newly wedded pair was conducted to the temple, at the door of which the tlamacazques, or

and dancing. Immediately after the wedding the newly-weds fasted for four days. This ordeal completed, they retired to a specially prepared couch, which the following day was brought to the temple as a thanks offering.

*A Baptismal Rite.* A kind of baptismal rite was performed as part of the marriage ceremony. The bridal pair was placed on green reed mats, and a priest poured water on them. Nobles who could afford the extravagance had four ablutions of water and as many of wine.

The arrival of a child was a great event among the Aztecs, as everywhere. But, strange to say, they called the time of the birth "the hour of death." The early Christians looked forward toward the day of death as their birthday.

*Infant Baptism.* The washing of the infant by the midwife was a ceremony of a solemn importance—a veritable infant "baptism." The lady took water, breathed upon it, and then touched the head and chest of the infant with it. Then, placing the little one in it, she said: "Enter thou into the water called *metlā-lac* and *tuspalac*; may it wash thee, and may the

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priests, appeared to receive them. While the company remained below, the wedded couple with their sponsors and parents ascended the steps of the temple. The priest wore his robe of ceremony, and carried in his hand an incensory filled with incense, with which he proceeded to perfume them. He then placed himself between the two, with the man on his right and the woman on his left, and taking them by the hands led them to the altar of the idol, muttering prayers as he went. The altar reached, he placed a fine and showy shawl woven and variegated with many colors, in the center of which was painted a skeleton, as a symbol that death only could now separate them from each other. He then perfumed them again, with the incensory, and led them back to the door of the temple, where they were received by the assemblage and accompanied to their home with dancing and music."—Bancroft, *Native Races*, Vol. 2, pp. 257-8.

Omnipotent cleanse from thee all ill that is inherent in thee from the beginning of the world and from before the beginning. Begone, all evil imparted to thee by thy father and thy mother."

On the fifth day after the birth another "baptism" was administered, if the signs were favorable; if not, the ceremony was postponed. When applying the water this time, the midwife said: "Evil, wheresoever thou art, begone, avaunt! For the child liveth anew and is born again; once more it is purified: a second time it is renewed by our mother, *Chalchichuitlicue*." Then, lifting up the infant toward heaven, she prayed to *Ometochtli* and *Omecioatl*: "Behold, O Lord, the creature which thou hast sent to this place of sorrow, affliction, and anguish; give it, O Lord, of thy gifts and inspiration, for thou art the great God and the great Goddess."

It is evident from this that the Aztecs had infant "baptism," whatever the explanation of the strange fact may be.<sup>20</sup> It is also evident that the Aztecs believed in inherited sin and pre-existence, and the cleansing virtue of consecrated water.

In the eleventh month all women who had become mothers during the year were "purified,"<sup>21</sup> and the children presented before the Lord. Circumcision was practiced by some, but was not generally observed.

*Temple Services.* The Aztecs held daily services in their temples. The priests fasted often, and some-

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<sup>20</sup>Infant baptism was one of the errors condemned by the prophet Moroni. See Moroni 8:9-26.

<sup>21</sup>Compare Lev. 15:19. For the idea of consecrated water see Num. 19:2-9.

times tortured themselves, and the people imitated them, drawing blood from their arms, legs, tongues, and other parts of the body. Offerings were brought to the sanctuaries at the festivals. Some of the people had, perhaps, only a flower to give, or a cake of bread; others donated labor, robes, jewels, gold, or even slaves. Sometimes children were carried to their death on litters gorgeously ornamented with plumes and jewels. Bodies of human victims were cut up and eaten, partly at least. At the festival of the winter solstice a number of captives were slain, one of whom represented the sun and another the moon. At harvest time the first fruits of the season were offered to the sun, and a criminal was sacrificed by being ground to death between two large stones. Every eighth year the so-called festival of bread and water was observed, and every fifty-second year, which completed the cycle, the festival of the "binding up of the years" was celebrated.

*Food Resources.* Hunting, fishing, and agriculture furnished the people with the means of subsistence. On the main land few fertile spots were left uncultivated, and on the lakes were "floating gardens," as famous as the "hanging gardens" of ancient Babylonia. They were built either on rafts or on the bottom of the lake where the water was shallow. Among the domesticated animals were turkeys, quails, geese, ducks, etc., and an animal, *techichi*, resembling a dog. The nobles kept also deer, hares, and rabbits. Cannibalism was practiced as a religious rite.

*A Perfect Language.* The Aztec language has

been regarded as the most perfect of all the American languages. It lacks the sounds represented by *b*, *d*, *f*, *r*, *g*, and *s*, but it is, nevertheless, rich and elegant. It compares favorably with Latin. It was spoken over a wide area, extending from the Valley of Mexico eastward to the Gulf of Mexico and westward to the Pacific. It was spoken in Salvador, Nicaragua, and in Guatemala, and traces of it have been found in Tabasco, and even in Yucatan. To the north, traces have been discovered in Sonora, Sinaloa, Durango, Chihuahua, Texas, Arizona, California, Utah, Nevada, Idaho, Montana, and Oregon.<sup>22</sup> "It is even possible," says Bancroft,<sup>23</sup> "that it may at one time have been used even east of the Mississippi." Sahagun, quoted by Bancroft, says the Apalaches were "Nahoes" speaking the Mexican language, and that they had highroads along which they traveled far into Mexico for purposes of barter and commerce. Dr. Brinton, who does not recognize the Toltecs and Chichimecs as separate tribes, places the Nahuas in the large group which he calls "the Uto-Aztecan tribes."<sup>24</sup> The principal members of this stock, he says, are the Utes, Shoshonees, and Comanches in the north; various tribes in Sonora, Chihuahua, Sinaloa, and Durango in the center, and the Nahuas and the Aztecs in the south. Tribes speaking these related dialects have been found from the Isthmus of Panama to the banks of the Columbia River. The relationship of these numerous bands, he adds, is unquestionable, although many of them have adopted words from other stocks.

<sup>22</sup>Bancroft, *Native Races*, Vol. 3, p. 557.

<sup>23</sup>*Ibid.*, p. 726.

<sup>24</sup>*The American Race*, Vol. 3, pp. 118-34.

Besides the Nahuas, or Aztecs, numerous other tribes are known to have flourished in territory where they had settlements. Among these were the Otomis who preceded the Aztecs in Mexico; the Tarascans west of the Valley of Mexico; the Totonacos, who claimed they had come from the north and northwest; the Zapotecs and Mixtecs; the Zoques and Mixes, who had traditions of a migration from the south; the Chinantecs, and the Chapanecs. Many of these were highly civilized and valiant, and had enjoyed independence for centuries, when they came under Aztec rule.

*Legends and Traditions.* Nahua legends and traditions, as preserved by the native, Fernando de Alva Ixtlilxochitl, begin with an account of the flood and the building of a tower.<sup>25</sup> For many years after these events a few families kept together and wandered over wide expanses of land, and crossed waters, arriving, finally, at a place called Huehue Tlapallan.

Then came a great hurricane which swept away trees, rocks, houses, people. Only those who took refuge in caves were saved. When they emerged, they found a multitude of apes in the land.<sup>26</sup>

Next we hear of an earthquake which swallowed up the Quinames in the coast regions, together with many of the Toltecs and Chichimecs. After that catastrophe there was peace, and the wise men came together and decided to make an historical record and to revise the calendar.

*Convulsions in Nature.* One hundred and sixteen years after this gathering of scribes and

<sup>25</sup>Bancroft, *Native Races*, Vol. 5, pp. 209-14.

<sup>26</sup>This is exactly how a legendary account of a voyage like that of the Jaredites, for instance, might be expected to read.



astronomers "the sun and moon were eclipsed, the earth shook, and the rocks were rent asunder, and many other things and signs happened, though there was no loss of life." This, we are told, happened in the year 33, A. D., the year of the crucifixion.<sup>27</sup>

Then follows an account of an exodus, which began with a revolt in the year 338, A. D., and ended with the entrance of the wanderers in Anahuac in the 6th century of our era.

This legendary account of the history of the Nahuas is in some essentials so similar to the Book of Mormon story of the Nephites and Lamanites, as to warrant the conclusion that the Nahuas were the descendants of those very nations, with, probably, a liberal element of Jaredite blood.

This conclusion is strengthened by the fact that the name *Nabua* is, both in form and meaning, the same as *Nephi*. I hope to enter into this proposition more fully in another place. Here I will only say that the Nahuas did not have a letter for our *f* or *ph* sound. Their *u* is equivalent to our *f*, so that the name may be pronounced, *Nab-fa*. That is *Nephi* almost without any change.

*Anahuac* is generally explained to mean, "any country situated about a lake or large sheet of water" (Nadaillac), or "country by the waters" (Bancroft), or "lake country" (Fiske); all on the authority of Brasseur de Bourbourg. I do not deny the correctness of this explanation, but somehow it does not appear satisfactory. As in the case of *Tenochtitlan*, which generally is said to be derived from

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<sup>27</sup>Compare this with 3 Ne. 8:5-25.

two words meaning "rock," and "cactus," but which also has been regarded, with more probability, as immortalizing the name of a great leader, Tenoch, so there may be a simpler and more probable explanation of *Anahuac* than that proposed by the learned Abbé.

If, as I believe, *Nabua* is the Book of Mormon name *Nephi*, then *A-Nabua-c*, or *Ab-Nabua-ac* might be Maya for "the Land of Nephi."

That the Nephites at some time settled on the Mexican plateau is certain; or reasonably so; for they were by treaty given the land north of the "narrow passage," (at Tehuantepec?) "which led into the land southward." (Morm. 2:29.)

We have already noted that some authors on pre-historic America hold that the Aztecs came to Anahuac from the north. Among modern writers who reject this view is Mr. John D. Baldwin. He examines briefly the various theories offered to explain the origin of the Nahuas—the lost-tribe theory; the Malay, the Phœnician, and the Atlantis theories, and, after having rejected them all, he says:<sup>28</sup>

"It has sometimes been assumed that the Aztecs came to Mexico from the North, but there is nothing to warrant this assumption, nothing to make it probable, nothing even to explain the fact that some persons have entertained it. People of the ancient Mexican and Central American race are not found farther north than New Mexico and Arizona, where they are known as Pueblos or Village Indians. In the old time that was a frontier region, and the Pueblos seem to represent ancient settlers who went there from the South. \* \* \* Investigation has made it probable that the Mexicans or Aztecs went

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<sup>28</sup> *Ancient America*, p. 217.

to the Valley of Mexico from the South. Mr. Squier says: 'The hypothesis of a Migration from Nicaragua and Cuscutlan to Anahuac is altogether more consonant with probabilities and with tradition than that which derives the Mexicans from the North.' "

In answer to the question whence they came into Nicaragua, Mr. Baldwin gives this remarkable opinion:<sup>20</sup>

"The civilized life of the ancient Mexicans and Central Americans may have had its original beginning somewhere in South America, for they seem more closely related to the ancient South Americans than to the wild Indians north of the Mexican border; but the peculiar development of it represented by the ruins must have begun in the region where they are found. I find myself more and more inclined to the opinion that the aboriginal South Americans are the oldest people on this continent; that they are distinct in race; and that the wild Indians of the North came originally from Asia."

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<sup>20</sup>*Ancient America*, p. 185.

"It is evident that the works of these people were constructed long after the region which they occupy had assumed its present topographical features, and that nearly the same conditions of soil and climate prevailed as are manifested at the present time. The lapse of a few thousand years is all the time required to cover the most ancient of their structures."—Foster, *Prehistoric Races of the United States*, p. 369.

## CHAPTER FIFTEEN

### PUEBLOS, CLIFF DWELLERS, AND MOUND BUILDERS

THE marvelous remains of pre-historic Indian culture are, by no means, confined to South and Central America, and Mexico. In the vast area now known as Utah, Colorado, Arizona, and New Mexico, there are evidences of an early, aboriginal civilization of no mean degree.

*Pueblos and Cliff Dwellers.* The ancient inhabitants of this area are known as *Pueblos* and *Cliff Dwellers*, from the peculiar characteristics of their habitations. The pueblos were community houses, built of stones which were laid in mortar made of clay and mud.<sup>1</sup> These houses contained a number of square rooms, arranged around a, generally, circular hall, which has been called *estufa*, or *kiva*. In some pueblos there are several kivas, one larger than the others. Their floors are generally sunk some feet below the surface of the ground. Everything indicates that the kivas were important features of the buildings. They were undoubtedly used for religious rites, and also as council chambers. In them a sacred fire was kept burning, or smoldering, perpetually, as in the sanctuary at Jerusalem. They were, therefore, both temples and assembly halls. There is evidence that they were used for public baths.<sup>2</sup> But that may refer to baptisms, or ablutions connected with sacred

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<sup>1</sup>Nadaillac, *Prehistoric America*, pp. 203, *et seq.*

<sup>2</sup>Bancroft, *Native Races*, Vol. 1, p. 537.

rites administered there, a view strengthened by the fact that the sacred places where they were performed were below the surface of the ground, symbolizing the grave, just as baptism symbolizes burial and resurrection.

*Numerous Pueblos.* The pueblos were built in the canyons or on the table lands—*mesas*—and their inhabitants must have been quite numerous at one time. It is claimed for Dr. H. C. Yarrow that he observed 400 mounds in the vicinity of Paragonah, Iron Co., Utah, in 1872. This is regarded as an exaggeration, but Prof. Henry Montgomery, of the University of Utah, reported approximately 100 mounds in that locality, in 1893, and this is corroborated by Don Maguire, of Ogden. However, in 1915, less than 50 remained,<sup>3</sup> and it is possible that the first report is not greatly exaggerated. Early Spanish writers estimated the Pueblo Indians of New Mexico at 50,000. That, too, is probably exaggerated, but there can be no doubt that the area had, at one time, a large population.

*The Cliff Dwellers.* In addition to the pueblos in the canyons and on the *mesas*, the Pueblo Indians had so-called "cliff dwellings." These were built on ledges, or in natural caves, high up on the cliffs, often in seemingly inaccessible places. The cliff dwellings were also community houses. The walls were generally joined to the cliffs, and the adjoining rocks were so well camouflaged that the buildings were almost concealed when viewed from a distance. Some-

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<sup>3</sup>*Archaeological Investigations at Paragonah*, by Neil M. Judd, Smiths. Misc. Coll., Vol. 70, No. 3, p. 1.





"Cliff Palace," situated in a cave in Cliff Palace Canyon, Colorado. The remarkable structure known by this name is regarded as one of the most picturesque in the United States. According to Nordenskjöld it has 102 rooms and 17 kivas. It is fully described and illustrated by Dr. Jesse Walter Fewkes in *Antiquities of the Mesa Verde National Park*, Smithsonian Institution, Bulletin 51.

times the natural caves were utilized by the walling up of the entrance, and leaving only a small opening for the door.

*Nordenskjöld's View.* Baron Nordenskjöld was of the opinion that some of the cliff dwellings were occupied contemporaneously with the pueblos. He suggests that they may have been built in remote times and fallen into ruins, and that they, later, were re-peopled by the Pueblo Indians, who, in some instances, erected new walls on the old foundations. He thought that the Pueblo people, when attacked by stronger enemies, took refuge in the caves and cliff houses, as their predecessors had done.

*Dr. Fewkes' Opinion.* Dr. Fewkes considers it probable that the Pueblos and the Cliff Dwellers gradually left the region inhabited by them and emigrated to the plains, to escape their hostile neighbors. The Ute Indians, he says,<sup>4</sup> have a tradition that they killed many of them near the Sleeping Ute Mountain at the entrance to the McElmo canyon.

According to Dr. Fewkes, and others, the Pueblo Indians were driven to this barren, wind-swept country by enemies. The game there was not plentiful. The streams were mostly periodical freshets. There was some fish, but not enough to sustain a large population. Their main food was, therefore, corn. They grew this on the mesas by the aid of irrigation ditches, and they stored the surplus in the caves, where they built the peculiar houses to protect the precious maize from rain and snow. Eventu-

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<sup>4</sup>J. Walter Fewkes, *A Pre-historic Mesa Verde Pueblo and its People*, Smithsonian Report for 1916, pp. 482-3.

ally they left their houses on the mesas and in the canyons and dwelt in the more comfortable stone houses in the cliff caverns.

At first, only a single family occupied a cavern or a small house. As the family increased it became a clan, and houses were added to the original dwelling, to accommodate the new members. Ceremonial rooms, the so-called kivas, were provided by the clan, and probably, as many kivas in the common house, as there were clans.

*Remarkable Pictographs.* Dr. Andrew A. Kerr, professor of archaeology in the University of Utah, in 1925, examined a well-preserved kiva, some stone houses and some dwellings in good preservation, in the Capitol Reef country, Wayne Co., Utah. Professor Kerr was particularly impressed with the pictographs on the cliffs. Some of these pictures are in an excellent state of preservation, in locations whose inaccessibility caused them to be visited very seldom and are just as they were left by their artists of 1500 years ago, with the exception that, though in well protected positions, they have been subjected to some weathering

*Cliff Dwellings Described.* But let us take a closer view of a cliff dwelling. Here is one, in the Kayenta district, northeastern Arizona, situated only twenty feet up from the canyon bottom. It occupies the floor of a cave and is now mostly in ruins. Originally it had six or eight rooms, some used for living rooms and some for the storage of food. The masonry is composed of irregular slabs, set in mortar. The western part of the cave is partitioned off, and

the rock floor leveled with packed adobe, mixed with charcoal, corn-cobs, cedar bark, etc. In the rear of this space were the fire places, filled with white wood ashes.

A house in another cave in the same district, twenty-two feet in perpendicular height from the lower, sloping rock, and seventy-two feet from the bottom of the canyon, had two kivas and nine or ten smaller rooms. The larger of the kivas is a plain, circular hall about fourteen feet in diameter. The rear wall still stands to a height of five feet. The masonry on the inside is solid, but the stones were not fitted to each other. The rock of the cave, partly leveled by means of adobe, constituted the floor. The kiva had a fire pit two feet in diameter and five inches deep. A layer of charcoal and hard-baked lumps of adobe is thought to be what remains of the fallen roof.<sup>5</sup>

Nadaillac describes a cliff house on the Rio Mancos as follows:<sup>6</sup>

*Nadaillac's Description.* "The lower structures occupy a free space, sixty feet long by about fifteen feet at its widest part. The walls are about one foot thick, and are flush with the very edge of the precipice. They are erected with skill, the angles are regular, the lines do not diverge from the perpendicular, and, when the difficulties the builder had to contend with in laying his foundations in such a position and at such a height are taken into account, these aerial dwellings may well excite our admiration. In the center we find the inevitable estufa, and, as far as we can now tell, it could only be entered by an opening of

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<sup>5</sup>*Archaeological Explorations in Northwestern Arizona*, by Alfred Vincent Kidder and Samuel J. Guernsey. Smithsonian Inst., Bur. Am. Ethn., Wash., 1919, p. 2, et seq.

<sup>6</sup>*Prehistoric America*, p. 209.

twenty-two inches; and, moreover, in order to reach this strange door, a regular tunnel, thirty feet long, had to be crawled through. The various rooms were separated by division walls, which did not reach to the rock above, so that communication between them was easy by means of moveable ladders."

*Circular Towers.* Another type of ruins is the remains of circular towers, some of them erected on solitary rocks, seemingly inaccessible. They are scattered over a wide extent of country, from the Dolores river to the Montezuma creek, and from Zuni as far



"Cliff Palace." The southeastern wall of one of the kivas. The kivas are places for religious ceremonies. Their dimensions vary, but the kivas of this type are always subterranean, when possible. They are generally circular in form, but some are square with rounded angles. They were not general assembly rooms, but sanctuaries where the sun priests observed their rites.



north as explorers have gone. They are thought to have been kivas, rather than fortifications.<sup>1</sup>

*Agriculture.* We have already stated that the Pueblo Indians were agriculturists. They raised, besides corn, cotton, beans, and several varieties of fruit. They kept poultry, and hunted deer and rabbits.<sup>2</sup>

*Organized Government.* As agriculturists they, of necessity, lived in communities with some sort of organized government. At the time of the expedition of Coronado the villages were governed by a council of old men, although the influence of women dominated in all things pertaining to the home. Descent was counted in the female line, and at marriage the husband joined his wife's clan, and she could send him back to his own people whenever she became tired of his company. Each village elected its own governor, or chief, made its own laws, and enjoyed perfect independence. All the affairs of the community were discussed in the estufa, and the vote of the majority decided all questions.

*Their Pottery.* The Pueblo Indians were far advanced in the art of making pottery. A vast amount and variety of fragments have been found. All explorers of the pueblo area speak of this feature. Dr. Holmes, on a surface estimated at ten square feet, was

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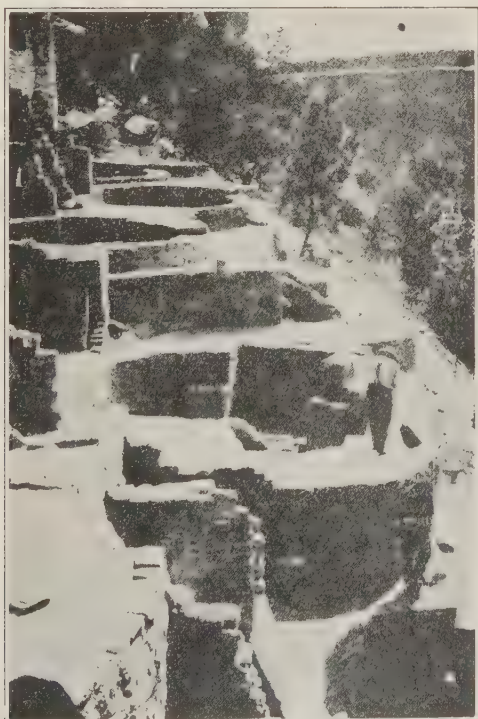
<sup>1</sup>J. Walter Fewkes, *Archeological Invest.*, in New Mexico, Colorado, and Utah, Smith. Inst., Wash., 1917 p. 34.

<sup>2</sup>Speaking of the Pueblo Indians of New Mexico, Mr. Bancroft says: "From the earliest information we have of these nations, they are known to have been tillers of the soil; and though the implements used and their methods of cultivation were both simple and primitive, cotton, corn, wheat, beans, with many varieties of fruits, were raised in abundance."—*Nat. Rac.*, Vol. 1, p. 538.



able to pick up remnants of fifty-five different vases, dishes, jars or bottles.

*Their Writings.* As far as now known, the Pueblos had no written language. They drew ornamental lines on their pottery, and they carved representations of animals and humans on cliffs and rocks. Dr. J. Walter Fewkes, in his description of



"Cliff Palace." Terraces at the southern end of the "palace," after repairing.

the pueblo known as "Far View House," Mesa Verde National Park, Colorado, says the spiral representing the water serpent occurs several times, and that this symbol has been found in other places. One of these spirals had radiating peripheral lines, suggesting a figure of the feathered serpent, the Quetzalcoatl of the Nahuas. He says there is a legend among the Hopis that the circular kivas are in some way connected with "snake ceremonials," and this fact would seem to indicate relationship with the people of Anahuac, as their sun rites point still farther south, to some connection with the ancient Peruvians.

The remains left by the Pueblo Indians and the Cliff Dwellers are similar enough to warrant the conclusion that they belong to the same culture period, but there are also variations which seem to indicate progress. Some of the ruins and artifacts seem to belong to an earlier time than others. Three distinct groups are recognized in the great northeastern kiva culture: The Kayenta, the Chaco Canyon, and the Mesa Verde-McElmo. The Montezuma Creek group is classed with the Chaco Canyon, and the Aztec-Bloomfield, with either the Mesa Verde or the Chaco ruins.

*Basket Makers.* But there is also a culture seemingly different from either of these, which is regarded as identical with that discovered in Grand Gulch, Utah, by the Wetherill brothers, and which has been called "Basket Maker" culture. The "Basket Makers" made an abundance of baskets but little pottery. They lived in round, subterranean houses, and they

used the *atlatl*, or spear thrower, in preference to the bow and arrow.<sup>9</sup>

The original ethnological relationship of the Basket Makers is not yet known. They cultivated corn, and this might indicate a southern origin, corn being certainly, a southern product. The *atlatl* is supposed to have come from Mexico, while the basketry is said to resemble that of California. The Basket Makers occupied the Grand Gulch, Comb Wash, Cottonwood, Butler, and White canyons, and the banks of the tributaries of the San Juan and Colorado in southeastern Utah; also the Monuments and the Marsh pass. How much more territory they occupied is not known.

*Explorations.* In recent years a number of ruins have been explored in the pueblo and cliff dwelling area. In 1910 the so-called Cliff Palace, the largest cliff dwelling in the southwest, was excavated and restored. In 1915 the Sun Temple was uncovered. In 1916 a pueblo of a new type was found, and in 1919 a remarkably well preserved cliff house was discovered among the wonderful remains of the Mesa Verde wonderland. In 1921 a so-called fire temple was unearthed, according to newspaper reports.

*The Age of these Habitations.* As to the age in which these ancient human habitations were con-

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<sup>9</sup>The *atlatl* was a simple devise that enabled the user to throw a spear with greater force than he could do with his hands unaided. It was common in Mexico and was found in Panama and the Antilles. It has also been unearthed in Florida and in Mississippi. "In the Utah-Arizona, district, however, the *atlatl* was in very common use among the Basket Makers; but it has never yet been reliably reported from any true cliff dwelling or pueblo site."—*Archeological Explorations in Northeastern Arizona*, by Alfred Vincent Kidder and Samuel J. Guernsey, p. 208.



"Cliff Palace." This has been called the Speaker-Chief's House.

structed, only conjecture can be offered. Dr. Fewkes, in 1915, found a red cedar growing in what is called the "annex" of the Sun Temple. Its roots had penetrated into the rooms. When it had been cut down, it was found to have 360 annular rings. If, as suggested, 250 years are added for the building and use of the temple before the tree made its ap-

pearance, it is found that that particular building was at least six hundred years old. But how much older, none can say.

*Nadailac's Theory.* According to Nadailac the earliest inhabitants whose traces can be recognized, followed the valleys drained by the San Juan, Rio Grande del Norte, Colorado Chiquito, and their tributaries, "halting here and there where the soil was fertile, to be driven away by newcomers, who, like themselves, were seeking water and pasturage." It is claimed that evidence of cannibalism has been found in the Pueblo Bonito, Chaco Canyon, and this would indicate savage warfare.

The Book of Mormon tells us of a northward trek, when Nephites, pressed by hostile Lamanites, retreated gradually from their original homes. Then, after the titantic struggle around Cumorah, there must have been a southward movement, and it is possible that in the Pueblo Indians, the Cliff Dwellers, the Basket Makers, we have descendants of some of the survivors of the devastating wars that led up to the massacre at the famous hill.

*Mound Builders.* Another class of remains of a prehistoric culture now demands a moment's attention. In the valleys of the Mississippi, Ohio, Missouri, and their tributaries; in the valleys of the Wyoming, Susquehanna, Yazoo, and Tennessee; on the banks of Lake Ontario, in the western districts of New York, in the states of Missouri, Mississippi, Michigan, Wisconsin, Iowa, Nebraska, and in some other states, there are artificial mounds of various forms and sizes. Some rise from the summit of a hill; others extend

for miles on the plains. Some are only a few inches high; others are ninety feet or more. Some are enclosed within earth walls. But all have so many common characteristics as to warrant the inference that they belong to the same culture stage, the same people.

These people have been called Mound Builders, for want of a better name.

*Serpent Mound.* The mounds in Wisconsin are generally low, from one to four feet high. Some of them are made in imitation of buffaloes, bears, foxes, wolves, turtles, birds, and even humans. One famous mound of this class is found in Adams county, Ohio. That is the so-called Serpent Mound, which seems to indicate that the builders were, in some way related to the Nahuas, who were also known as *Culhuas*, and the *Xibalbans* both of which were called "serpents."

*Serpent, a Cosmic Symbol.* The serpent, as is well known, had a prominent place among the religious concepts of the Indians of Mexico and Central America, as it had among the Egyptians in olden times. The coiled serpent represented to them the world. It was often combined with the cross which represented either the four cardinal points, or more probably the fountains of life as the Egyptian cross with a handle. The head of the serpent mound is supposed to have represented this cosmic symbol. In the inner oval there was an altar on which sacred fires were kept burning in honor of the sun.<sup>10</sup>

*King of the Mounds.* The site of St. Louis,

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<sup>10</sup>Charles C. Willoughby, *The Art of the Great Earthwork Builders of Ohio*, Smithsonian Report for 1916, p. 490.



Missouri, was at one time so thickly studded with mounds that it was called "the Mound City." Between Alton and East St. Louis there are no less than sixty tumuli, including the Cahokia, which has been called "the king of mounds" in the United States. It was, originally, 700 by 500 feet at the base, and 90 feet in height. On the southwest side there was a terrace,



"Cliff Palace." The tower quarter. Some of the portions in this quarter consist of from two to four stories

160 by 300 feet, which was reached by means of a graded way. The truncated summit formed a platform, 200 by 450 feet, and on this platform rose a cone about ten feet high, in which were found human bones, vases, and a variety of implements. Religious rites had been performed there. For the American Indians, as the Egyptians and the Children of Israel, selected "high places" for their altars." See 1 Kings 3:2, 3.

*Cemetery with Burial Chambers.* In the vicinity of Chester, Ill., there is an ancient cemetery containing a number of cists. These are burial chambers built of stone and covered with slabs of lime stone, somewhat after the manner in which the box was built up in the hill Cumorah. Specimens of pottery, statuettes, etc., were deposited in the cists together with the remains of the dead. According to Mr. E. O. Dunning,<sup>12</sup> "They are built of slabs of slate, nicely fitted together, about three inches thick, four feet long, and two feet broad, enclosing receptacles, not of uniform space—generally 5 by 4 by 2 feet, covered by flat pieces resting upon upright slabs, and conforming to the rounded corners of the tomb."

In 1922, a report was published concerning the

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<sup>12</sup>Dr. Flinders Petri, *Egypt and Israel*, p. 47, gives a picture of a model of a temple at Sinai, built by Egyptians as required by Semitic worship. It reminds one of the Indian structures very much. The temple was a cave from the front court of which a splendid view of the surrounding country was enjoyed. There were tanks for ablutions, corresponding to the "brazen sea" in the sanctuary in Jerusalem. Stone slabs, set on end, marked the approach to the court, and numerous little rooms were added for the accommodation of attendants, especially the "dreamers," whose duty it was to aid the miners of the Sinai mountains, by means of dreams, to find the precious stones they were looking for.

<sup>13</sup>J. W. Foster, *Prehistoric Races of the United States*, p. 108.

results obtained by an expedition under Prof. Warren K. Moorehead, in the Cahokia district, Madison and St. Clair counties, Ill. Three cemeteries were explored, skeletons, jars, urns, implements of war, and an altar were unearthed. Six mounds were penetrated. The altar was in the center of the base of one of the mounds, which has a diameter of about 160 feet and was about twenty-four feet high. That altar is a basin-like structure of baked clay, about eighteen inches in diameter, its sides being about three inches thick. A similar altar was found during the preliminary work, and others have been unearthed in other mounds in other sections of the country. It is the theory of Dr. Moorehead that the mound builders used these altars in connection with ceremonial rites, and that when their ceremonial usefulness was ended they were covered with earth—hence the mounds. According to Prof. Moorehead these mounds are not 1000 years old. Evidence has been found that the people departed from their homes hurriedly. Broken cooking pots have been found. The charcoal from the fire was scattered among the broken pots. The bones from the venison stew were where they had fallen. But there were no human bones.

In Louisiana there are, among other mounds, the group on the Little River, where the Natchez Indians were butchered by the French, in retaliation for their assault on French settlers in 1729. The Natchez Indians claimed that they were the "children of the sun," as did the Peruvians. They have been thought to be the descendants of the Mound Builders.

*Fort Ancient.* Many of the mounds are the re-

mains of fortifications. Fort Ancient on a mesa, 230 feet above the Miami river, has an embankment four miles long in an irregular circumference, from eighteen to twenty feet high in some places. Ohio has several such defensive lines. One single line of embankments can be traced for seventeen miles, and it is claimed that there are three hundred and six miles of forts in the state. They vary in height from three to thirty feet, and in all probability they had palisades.<sup>13</sup>

*Numerous Mounds.* The center of this remarkable people, or peoples, was in Ohio, where the Ohio river joins the Mississippi. There are, it is said, over 10,000 mounds and more than 1,500 enclosures in the state of Ohio, and they are as numerous in the region of the lower Mississippi and the Gulf of Mexico. From this fact, and others, Mr. John D. Baldwin draws the conclusion that the Mound Builders came to that region from the south, and began their settlements near the Gulf. From there they extended into West Virginia, Michigan, Wisconsin, Iowa, Nebraska, along the Platte, and other western rivers. But they were numerous in Ohio, Indiana, Illinois, Missouri, Arkansas, Kentucky, Tennessee, Louisiana, Mississippi, Alabama, Georgia, Florida, and Texas.<sup>14</sup>

*Mound Builders Highly Civilized.* It has been thought that the Mound Builders were considerably lower down in the scale of civilization than the Nahuas, the Mayas, and the Peruvians. But that may not be correct. The Central and South Americans

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<sup>13</sup>Bancroft, *Native Races*, Vol. 4; p. 756-7.

<sup>14</sup>Baldwin, *Ancient America*, p. 31.

immortalized their ideas of architecture and sculpture, in stone, while their North American kindred used more frail material for their sanctuaries. Time obliterated almost entirely all traces of the structures that must have crowned the summits of their mounds. But the mounds themselves bear witness of a civilization that may be compared, in some respects, with that of the Semitic invaders of Egypt at the time of Abraham. In fact, a fort has been found at Tel Jehudieh, in Egypt, which, if it had been discovered in America, might have been credited to the Mound Builders. Both the mounds and the artifacts found in them prove that the people who originated them were very highly developed. The circular enclosures and the square and other figures are said to be constructed with great precision. The articles of copper, silver, obsidian, porphyry, etc., are finely wrought. Axes, adzes, chisels, drills, lance heads, knives, bracelets, beads, are fine specimens of workmanship, and their pottery is elegant and highly ornamented.

*Commercial Connections.* The Mound Builders mined their copper out of the copper beds on Lake Superior, and they obtained their obsidian in the mountains of Cerro Gordo, in Mexico; so that they must have had commercial connections both north and south, although they had neither railroads nor air planes. They, undoubtedly, utilized the rivers for navigation, and perhaps the Gulf of Mexico was not altogether a barrier between them and the south, in times of peace. We know that the Peruvians had intercommunication with distant parts, on a line extending two thousand miles or more, and what they

could do in that respect in South America, could be done by others in Central and North America. Of course, it took time to travel, then. But they did not live in an age of fever haste. They had all the time needed, whether for the building of gigantic structures or for covering vast distances, and they did both.<sup>15</sup>

*Their Miners Strong Men.* Their miners must have been strong men, if we may judge from the fact that a stone sledge has been found weighing 36 pounds, and one of copper, weighing 25 pounds. A boulder of copper ore weighing six tons was found in the Minnesota mine not far from the bottom of a cavity 30 feet deep. This was in the year 1848 or 1849. It had been raised several feet on timbers, by means of wedges, but was finally abandoned, possibly as too unwieldy for their tools.

*An Ancient Fortified City in Tennessee.* About three years ago, W. E. Meyer, special archaeologist of the Smithsonian institution, discovered the remains of a prehistoric Indian city, in two bends of the Harpeth river, near Kingston Springs, Tennessee. The ruins gave every evidence that the city had been destroyed by fire.

It was also evident that it had been built originally with a view to defense against enemies, human and otherwise. On one bend of the river is a great hill which has been artificially shaped from bottom to top. Three wide terraces were built at various levels along this hill, and its original summit was cut away until a level plaza, about 1000 feet in

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<sup>15</sup>Bancroft. *Native Races*, Vol. 4, p. 783



length and 500 feet in breadth, had been formed. On this level plaza they had erected a large mound. Around the edge of the plaza and the terraces other mounds had been formed. Sun-baked clay had been used in the construction of earth lodges surrounding the open plaza and along the terraces. In addition, there were within the walls five other eminences which had also been leveled into plazas. These yielded many traces of the ancient earth lodges and other evidences of the former inhabitants. The remains of about thirty mounds of various sizes have been found.

The upstream portion of the ancient city was defended on the water side by perpendicular cliffs of the Harpeth river. On the land side many traces still remain of the ancient breastworks, which extended for about a mile and a half and originally had wooden palisades about ten feet in length firmly embedded in their tops. These palisades formed a wooden wall which had been plastered on the outside in order to make scaling difficult by an enemy. Along this wall at intervals of about 150 yards were found earth bastions which had formerly supported semicircular wooden towers. The enemy advancing to attack was therefore subjected to fire from the defenders along the main wall and also an enfilading fire from the warriors in the towers on these bastions. Faint traces of the wooden towers and of the wooden palisades were found. The great length of the wall to be defended indicates that the city must have contained several thousand inhabitants.

There is a striking similarity in the general plan of these ancient structures in Tennessee and those

in Yucatan." They were, undoubtedly, reared by people who were under the necessity of fighting for their existence.

*Mound Builders and Mayas.* The following observations by Mr. Bancroft are well-considered:<sup>17</sup>

"I have already expressed an opinion that the Mound Builders were in some way connected with the civilized nations; the nature of the connection is involved in difficulties, from which there is no escape save by conjecture. We have seen that the Aztec traces in the New Mexican region, and possibly the Pueblo culture, may be attributed to the migrating Nahua tribes after their overthrow in Central America; but there is little or no reason to attribute the establishment of the Mound Builders of the eastern states to the same epoch. \* \* \* Yet we have seen that it is much more reasonable to believe that the culture of the Mound Builders was introduced by a colony or by teachers from the south, than to regard the Mississippi valley as the original birth place of American civilization. The Natchez of the Gulf States are said to have been superior at the coming of the Europeans to other aboriginal tribes of the eastern states, and presented some slight analogies in their institutions to what the Mound Builders may be supposed to have been. It is also the opinion of several authorities entitled to considerable credit, that their language shows a very strong resemblance to those of the Maya family. Without attaching very great importance to the last argument, I am inclined to believe that the most plausible conjecture respecting the origin of the Mound Builders, is that which makes them a colony of the ancient Mayas, who settled in the north during the continuance of the great Maya empire of Xibalba in Central America, several centuries before Christ."

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<sup>16</sup>"A suggestion of cultural connection with South America is found in the frequent occurrence in this and other Gulf states of a perforated hoe-shaped stone implement which corresponds closely with a type of ax prevalent in South America. It is believed to have had only a ceremonial use north of the Gulf."—W. H. Holmes, *Handbook of Abor. Amer. Antiq.*, Part 1, p. 105

<sup>17</sup>Bancroft, *Native Races*, Vol. 5, p. 538.

*The Book of Mormon Story.* From the Book of Mormon we learn that extensive works of fortification were undertaken by Moroni for the defense of the Nephites against the Lamanites under Amalickiah. "Every city in all the land" had been fortified, even the city of Noah, which had been regarded as a weak place. All the strongholds of the Lamanites in the "east wilderness" and also "on the west" between Zarahemla and the land of Nephi, from the west sea, running by the head of the river Sidon (Usumacinta?) were cut off, the Nephites possessing all the land northward of the land Bountiful, "according to their pleasure." (See Alma 48:8-10; 49:13; 50:10.) These fortifications resemble very much the structures that are now being unearthed in various places, including Tennessee. They were mounds with breastworks of timber, exceedingly high. (Alma 53:4-7.) The work was done largely by prisoners of war. (Alma 55:25.) Lachoneus found it necessary to gather the people over whom he presided in one place, which he fortified against the Gadianton robbers. (3 Ne. 3:12-14.)

In the year 327, A. D., the Nephite armies under Mormon began a great retreat northward, under the constant pressure of Lamanites, Lemuelites, and Ishmaelites, all of whom were known as Lamanites. Mormon fortified the city of Angola, but that was taken. Then at the city of Shem, the Nephites made a stand, after it had been fortified, and a peace treaty was agreed on, by which the Nephites were accorded "the land northward, even to the 'narrow passage'" which led into the land southward (Bountiful), and

the Lamanites were given the land southward from this pass. (Mormon 2:4, 21, 28-29.) The land northward was the land Desolation. (Mormon 3:7; 4:12, *et passim*.)

It seems to me that the story in the Book of Mormon about the final struggle between Nephites and Lamanites, extending over many years is a natural and satisfactory explanation of many of the cities and forts, of which remnants are found in the Mississippi, Ohio, and other valleys of North America.<sup>18</sup>

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<sup>18</sup>"The primitive lines of emigration, so far as they relate to North America, were probably from the south to the north: nor is there wanting historical evidence of such a movement."—J. W. Foster, *Prehistoric Races of the United States*, p. 340.

"We have not now to deal with normal savages, wandering without shelter in the forests of the North and the pampas of the South; we are to make acquaintance with a numerous population living in social intercourse, and dwelling for long periods in a single locality."—Nadaillac.

## CHAPTER SIXTEEN

### REMARKABLE SHELL MOUNDS IN AMERICA

IN MANY places in America, both North and South, are found peculiar relics of a remote past, generally known as "shell heaps," or shell mounds; also called "kitchen middens," from the Danish word *kjökkenmøddinger*.

*Shell Mounds are Abundant.* Such heaps or mounds dot the American coasts, and may be seen in some places many miles from tide water. They are found in Eastern Canada, the New England states, Pennsylvania, Maryland, sections of Virginia, West Virginia, the Carolinas, Georgia, Florida, in the middle and lower Mississippi valley, in the South Andean-Pacific area, on the Fuegian and Chilean coasts, in California, on the Aleutian islands, and elsewhere.<sup>1</sup> Some of them are the works of the waves and the wind and other natural agencies, but others are artificial, as proved by the presence in them of bones, shells showing marks of fire; charcoal, and various kinds of handicraft.

*Vast Garbage Heaps.* These mounds are really immense garbage piles, left on the sites of prehistoric human habitations. They consist chiefly of shells, some of which are of immense size, larger than any now found. The shell mound people, evidently, depended, very largely, on the sea for their food. But mixed with the shells are found bones of the elk,

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<sup>1</sup>See *Handbook of Aboriginal American Antiquities*, by Dr. Holmes, pp. 95-147.



the reindeer, the deer, the beaver, the seal, the mud turtle, the turkey, and some human remains; also stone mortars, hatchets, arrow heads, pottery fragments, scraps of quartz, cups of soap stone, and some sculptured objects. In one mound Mr. Edward Morse excavated the remains of an ancient fire place, with charcoal, bones, and pottery,<sup>2</sup> indicating that a human dwelling had stood there long ago. Small mounds, containing considerable quantities of ashes, charcoal, broken objects of flint, obsidian chips, potsherds, bones, shells, clay beads, etc., have been explored in the territory once occupied by the Mayas.<sup>3</sup>

*Age of the Mounds.* As to the age of the shell mounds, the only fact ascertained is that some of them are very old, while others are of comparatively recent origin. When mounds consisting of marine shells, chiefly, are found many miles from the present shore line, the inference is that the ocean has receded that far since they were abandoned, and that would indicate high antiquity. Then again, some of the mounds are so large that one cannot conceive of them being built up by animal remains collected by man in a short time, unless the mollusks were much more abundant than they are now. The gigantic oysters whose shells form the deposits of the mounds on the Damariscotta river, Maine, are now extinct—another certain indication of high antiquity of those mounds. Some of the mounds are adorned with majestic oaks, centuries old, and these trees are monuments of high age. On the other hand, in some

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<sup>2</sup>John Fiske, *Discovery of America*, Vol. 1, p. 5.

<sup>3</sup>Thom. W. F. Gann, *The Maya Indians of Southern Yucatan*, Bureau of Am. Ethn., Smiths. Inst., Bulletin 64.

mounds objects, such as pieces of pottery and weapons have been exhumed, which indicate a more recent date. Nadaillac<sup>4</sup> places their formation between the time of the disappearance of the last tertiary fauna and the first introduction of metals by Europeans—a date vague enough to be accurate. Mr. Fiske<sup>5</sup> says: "Thus, at various points from Maine to California \* \* \* we find records of the presence of man at a period undoubtedly prehistoric, but not necessarily many thousands of years old." Southall<sup>6</sup> says no antiquity is claimed for the mounds of the Northeast, since objects that must have belonged to modern Indians have been found in them. On the Gulf coast, however, they are, apparently, older. Foster,<sup>7</sup> expresses a similar opinion. Those on the Gulf coast, he thinks, go back, possibly, to an era previous to that of the Mound builders. The mounds on the river banks are regarded as older than those on the sea shore, and those in the Andean-Pacific area are regarded as quite recent, because in them have been found implements and pottery with characteristics reminding archaeologists of the Inca period. Regarding the mounds on the Aleutian islands, Dr. Dall,<sup>8</sup> after careful examination, concluded that the earliest are, probably, 3,000 years old. This may give us a clue to the approximate age of the mounds on the continents. It seems to be accepted as probable that the settlers who left the shell mounds on the Aleu-

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<sup>4</sup>*Prehistoric America*, p. 65.

<sup>5</sup>*Discovery of America*, Vol. 1, p. 5.

<sup>6</sup>*Recent Origin of Man*, p. 550.

<sup>7</sup>*Prehistoric Races of the United States*, p. 168.

<sup>8</sup>See Dr. Holmes, *Handbook of Aboriginal Antiquities* Vol. 1, p. 57.

tian islands came over from the American mainland. Dr. Holmes<sup>9</sup> points out that the Commander islands, which form the western end of the island chain, have no traces of occupancy by man, as far as reported, while all the evidence of human presence in the dim past occur in the eastern islands which are nearer the American coast.<sup>10</sup> But on that supposition, we may safely allow from five to ten centuries, for the necessarily slow progress of the shell mound people from their original homes on the main land to the far-off islands, and this would give us from 3,500 to 4,000 years ago as the date of the earliest shell mounds in America. The shell mounds in Brazil, Dr. Brinton thinks,<sup>11</sup> may have been the work of ancestors of the Tapuya Indians, "at once the most ancient and the most extensive (stock) now living on the soil of Brazil," and they may be 2,000 years old. Dr. Holmes also is of the opinion that they may be attributed to the immediate predecessors of now living Indians, and that their age is comparatively recent. But, as we have seen, many of the mounds in other parts of the American continents are older.

*Immense Size of Some Mounds.* Some of the shell mounds are of a very large size. There is one in Georgia which covers ten acres of ground, to a depth of from five to ten feet. One on the Amelia island is said to be a quarter of a mile long with a width of nearly five hundred feet. One, at Bear Point, covers sixty acres of ground, and another is

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<sup>9</sup>*Ibid.*, p. 34.

<sup>10</sup>See also Dr. Brinton, *The American Race*, p. 20.

<sup>11</sup>*Ibid.*, pp. 236-7.

mentioned as covering a hundred acres.<sup>12</sup> It is evident that settlements which left such immense garbage grounds must have been very large, even if measured by modern standards.

*The Shell Heap People.* What kind of people were they, who left on American soil those monuments of their existence?

In the first place, they were not savage nomads wandering about without shelter. They were living in established settlements, in social intercourse, with some sort of government. Everything indicates that they had attained some degree of culture. Even their crania, Dr. Foster claims,<sup>13</sup> show a larger capacity than those of the Mound Builders, which, according to Dr. Foster, came here later. Their brain capacity, he places at 1,375 cubic centimeters, or nearly 84 cubic inches.

In the second place, from the fact that their garbage piles consist largely of the shells of oysters, clams, etc., it is inferred that their main food was shell fish. But the remains of fish bones, and bones of birds and mammals prove that they also engaged in fishing and hunting. Stone mortars are considered evidence that they had cereals and were agriculturists. They cooked their food in holes dug in the ground, as seems probable from the charcoal, ashes, and shells found in such primitive fire places.

*Migratory.* Further, it is thought that at least some of them migrated with the seasons, somewhat after the manner of Eskimos or Lapps. It is sup-

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<sup>12</sup>See Nadaillac, *Prehistoric America*, chapter on Kitchen Middens; also Foster, *Prehistoric Races of the United States*, p. 159, -et seq.

<sup>13</sup>*Ibid.*, 169-70.

posed that, at some seasons they hunted and fished, and then retired to some sheltered cove where they occupied themselves with the domestic arts, making pottery, weapons, clothes, etc., and subsisted, principally, on sea food.

*Artistic Talent.* Many of the objects found give evidence of artistic talent. According to de Quatrefages<sup>14</sup> their needles and bodkins of bone, their mortars and implements of stone display remarkable workmanship, and representations of animals on bits of earthenware are often striking.

*Religious Belief.* From their burial mounds it is inferred that they believed in immortality; for they buried their dead with reverential care, and placed by the side of the bodies food and implements for use hereafter.<sup>15</sup> But if they believed in a life after this, they must have had other tenets of faith and religious rites, with a priesthood to instruct them and administer to them.

*Class Distinction.* That class distinction, as between rulers and ruled, rich and poor, existed in this early age, is inferred from the difference in quality in artifacts otherwise belonging to the same class. Some of them are crude, as if intended for the poorer people; others are highly finished and, evidently, expensive. Objects intended for ornaments are very numerous. Red chalk or hematite was used for coloring.

*War and Cannibalism.* That the shell mound

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<sup>14</sup>*General History of the Human Race*, p. 132.

<sup>15</sup>Many mounds in the Southern States are burial places. There is one on Stalling's island, on the Savanna river, 300 feet in diameter and 15 feet high.—Southall, *Recent Origin of Man*, pp. 189-90.

people sometimes were engaged in war seems probable from the evidences of cannibalism that have been exhumed in some places. Nadaillac<sup>16</sup> tells us that human bones split for the purpose of extracting the marrow have been found in some mounds, and this is taken as evidence of cannibalism. But if this is correct, there must have been war, to procure victims. Cannibalism and war are, as history abundantly proves, twin children of barbarism, or, rather, savagery. When nations resort to cannibalism, either of necessity or of choice, they must necessarily be head hunters, too. I believe it has been proved that even civilized nations have, in times of warfare long protracted, had the most revolting cases of consumption of human flesh. The split bones furnish the key to the fate of the shell mound race. They indicate with sufficient clearness the causes that led to the scattering and extermination of the people. It should be kept in mind, however, that

“The vast extent of country—nearly all America—where these heaps are to be found affords abundant evidence of the spread of this nation; and the huge masses of accumulated shells and similar remains prove, like Monte Testaccio of the Romans, that they were in large numbers, sedentary in habits, and that they endured for many centuries.”<sup>17</sup>

The student of the Book of Mormon will find many striking points of resemblance between the shell mound people and the Jaredites. If they were not identically the same people, they were certainly

<sup>16</sup>*Prehistoric America*, pp. 58-60.

<sup>17</sup>P. de Roo. *History of America before Columbus*, Vol. 1, p. 51.



cotemporaneous. The Jaredites, too, were highly cultured at one time, but through strife and degradation they fell from a high estate, and their "bones," the remains of their meals as well as their skeletons, became "as heaps of earth upon the face of the land."<sup>18</sup>

*In a Cave.* In the Book of Ether it is noted that the prophet of that name and the Jaredite dispensation, towards the end of his life, took refuge in a cave, where he finished his records, while in the daytime he watched the progress of the devastating battle that raged in the vicinity. (Ether 13:13, 14, 18, 22.)

*Caves in America.* In this country, caves were frequently used for burial places in the early days of history. Caves have been found in Virginia, Tennessee, Kentucky, California, Durango and in Chihuahua, Mexico, and in Peru and many other places, from which mummies, or human bones have been removed. The walls of some caves in California are covered with drawings of men and strange animals. In other caves stone arrow-points, and vases resembling Egyptian pottery have been found. It may have been such a burial cave that served the Prophet Ether for a refuge.

Other caves were inhabited. In Pulaski county, Mo., such a dwelling has been discovered. It contained several human skeletons, surrounded by bones of deer, bears, mud-turtles and wild turkeys.

Shelter cave, near Elyria, Loraine Co., Ohio, is another such remarkable habitation. Human bones,

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<sup>18</sup>Ether 11:6.

mixed with those of the bear, wolf, elk, rabbit, and squirrel, have been found here. It is supposed the occupants perished by the fall of part of the roof.

In Pennsylvania, about 80 miles from Philadelphia, on the face of a cliff by the Susquehanna river, a cave has been found, containing human remains and arrow-points of various shapes and stages of manufacture; also so-called tomahawks, knives, turtle bones, shells, fragments of pottery, a pipe, and pestle and some pigments.

Other caves have been explored in Kentucky, in New York, near Saratoga, and many other places.

The cave dwellers were hunters and agriculturists. They buried their dead with reverent care, they made clothes and sandals and pottery, and some were probably cannibals, whether of choice or of necessity as in times of war and famine. One skeleton was found in a cave, seated against the wall, and it was covered with pieces of bark, as a protection against cinders. A packet of seeds had been placed near the deceased, and this was covered with a layer of grass and ferns, and then with some coarse tissue, showing, in all probability, that these cave dwellers believed in existence after death.

Very little is known concerning these people, but it is quite possible that the Jaredites, or some of them, during the long period of war and anarchy that preceded the final struggle, resorted to caves as shelter against enemies, just as the Prophet Ether did. The country was also, later, filled with lawless bands, who, in all probability used caves as hiding places and convenient bases of operation. Some

of them, it is thought, were inhabited about 2,000 years ago. Others date much further back.<sup>19</sup>

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<sup>19</sup>Nadaillac, *Prehistoric America*, p. 69-79.

And it came to pass  
that the angel said unto  
me: Look and behold  
thy seed, and also the  
seed of thy brethren.  
And I looked and be-  
held multitudes of peo-  
ple, yea, even as it were  
in number as many as  
the sand of the sea.—1  
Ne. 12:1.

## CHAPTER SEVENTEEN

### A SUGGESTED KEY TO BOOK OF MORMON GEOGRAPHY

THE main key to Book of Mormon geography is Alma 22:27-34. That passage was penned for the special purpose of furnishing important information on that subject, as far as knowledge concerning countries, rivers, cities, etc., can be conveyed without drawings or maps.

*Difficult to Understand.* There is, perhaps, no passage in the Book of Mormon more difficult to read understandingly. Judging from my own experience, I have no doubt that many have perused it again and again without being able to form a clear conception of the picture presented.

In this particular the description resembles somewhat the accounts by the Icelandic historians concerning the voyages of the Northmen to America in the tenth and eleventh centuries. They tell us, for instance, that Leif Ericson sailed from Brattahlid and on his southward course found a stony coast which he called Helluland; then, that after having sailed in the same direction for some time, he struck a wooded coast which he named Markland; then, that, after having traveled for more than two days for a stiff northeaster, he came to a river which he found issuing from a lake, and there he anchored and called the country Vinland; but what information does all this convey to the average reader? To be sure, our learned men tell us that Helluland was either Labrador or the northern coast of Newfoundland, and that Vinland was in the latitude of Boston, probably; but,

after all is said, there is still room for surmise and discussion. It is very much the same with the geographical notes in the Book of Mormon.

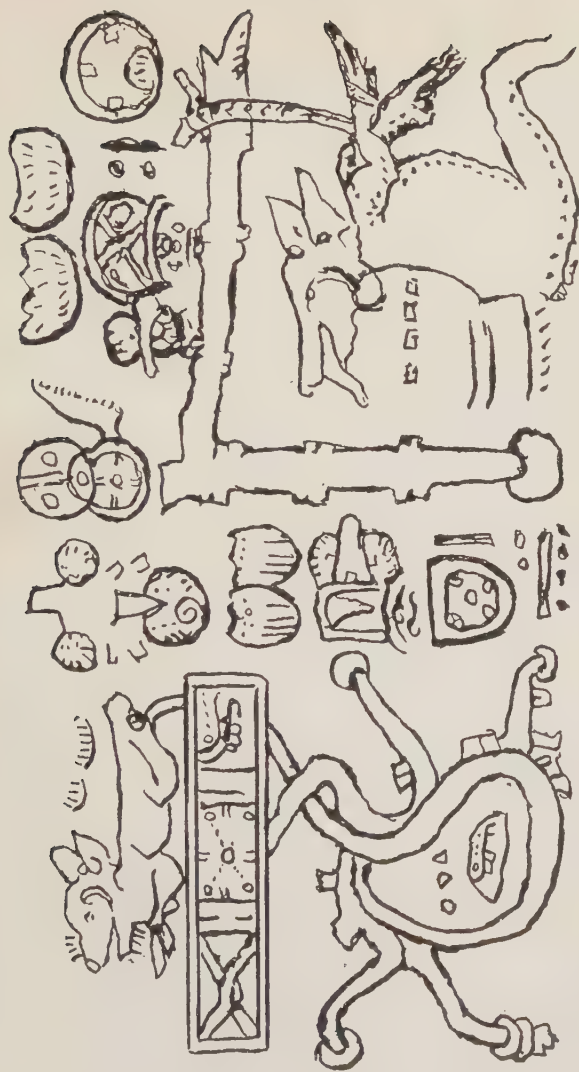
Nor is it easy to see how it could be otherwise in the case of any very ancient record. No contemporary of Leif Ericson could have drawn a map intelligible to modern readers. Geographers at that time had ideas of the form of the earth, entirely different to ours. They divided the globe into three parts, Asia, Europe, and Africa. Of America they knew next to nothing. Asia, they thought, was "the middle" of the earth. They described Africa as extending from "southwest to west and northwest;" and Europe from "west and northwest to northeast." They included Greenland in their Europe, and believed that the (American) coastland, which they had discovered, was part of Africa;<sup>1</sup> just as Columbus and the discoverers who followed in his wake, until the fateful voyage of Magellan in 1519, considered the American coast as a part of Asia. Maps made at that time would, naturally, have reflected their erroneous ideas and been of little use to the common reader of our day.

*A Maya Map.* Maps made at the time of Alma would, possibly, have been still more unintelligible to us. To illustrate: Dr. Augustus le Plongeon<sup>2</sup> tells us that the old Maya empire is drawn, in the Troano manuscript, as a tree, the trunk of which, representing Central America, springs out of a calabash, meaning "the south," and with a single branch, repre-

<sup>1</sup>Joshua Foulmin Smith, *Discovery of America by the Northmen*, pp. 335-8.

<sup>2</sup>*Queen Moo*, p. XLII.





A Maya map showing the peninsula of Yucatan and surroundings, according to Augustus le Plongeon, in *Queen Moo*.

senting Yucatan, while the Caribbean sea appears as an animal resembling a deer. Such was, if the learned doctor is not mistaken, a very ancient American map. If similar drawings had appeared in the Book of Mormon, they would have been of little help to us.

*A Well Known Theory.* The best known theory concerning the geography of the Book of Mormon is that represented by the late Elder George Reynolds in his "Story of the Book of Mormon."

According to this theory, which, however Mr. Reynolds characterizes as a supposition, merely, the Jaredites went in a northerly direction from the Valley of Nimrod as far as the Caspian Sea, which they crossed; then, turning eastward, they journeyed along the Central Asia plateau; thence to the Pacific seaboard, most probably on the coast of China. Elder Reynolds does not state this as a proved fact. For all that is actually revealed is that their journey was a long one, beyond the limits of the then inhabited world, to the coast of a sea that "divides the lands." Here they remained for a period of four years, at a place which they called Moriancumer, possibly after their leader, the Brother of Jared. Finally, they crossed the Ocean. The voyage lasted 344 days. "It is generally understood," Elder Reynolds points out, "that the place where they landed was south of the Gulf of California, north of the Isthmus of Panama." After a history of about sixteen hundred years, the Jaredites were all slain at the battle of Ramah, later called Cumorah, in the state of New York, except the king, Coriantumr, and the prophet-historian, Ether.

According to the same theory, Lehi and his little flock journeyed across the peninsula of Arabia to its eastern coast. The land by the sea they called "Bountiful" because it was "rich in fruit and wild honey." The sea was named by them "Irreantum," which is said to mean "many waters." Here they built a ship, in compliance with divine instructions. When it was finished, and the provisions were taken on board, they embarked and crossed the Indian Ocean and the Pacific Ocean, and after an eventful voyage they landed at a point near where the city of Valparaiso now is situated, in Chile. From here they gradually spread northward, and after a history extending over almost a thousand years, the Nephites were exterminated at the hill Cumorah, in the State of New York.

According to the same theory, the attendants who had charge of the young prince of Judah, Mulek, the son of Zedekiah, were brought across the great waters and landed in the southern portion of North America. Here they remained for some years, and then they went southward to the place where they were discovered by Mosiah and his followers, about 200 years before our era.

To those who hold this theory, the entire North America is, in the Book of Mormon, called "Mulek," because the Lord brought Mulek into that land. South America is, for a similar reason, called "Lehi," because this great colonist landed there. Zarahemla, where Mosiah found the Mulekites, is located in the northern part of South America, as one grand division of the Land of Lehi, the Land of Nephi being the other.

*This Theory Modified.* According to Elder Joel Ricks, who has published a "Helps to the Study of the Book of Mormon," the Jaredites, coming from Babel about 2,200 years before our era, landed on the west coast of Central America and established themselves in Honduras, where they built their capital. From there they spread out over all Central America, Mexico, and the greater portion of what is now the United States.

According to Elder Ricks, the colony of Lehi landed on the western coast of South America, in northern Chile, and built up the civilizations in the high valleys of the Andes. About 200 years B. C., Nephites moved from the districts about Quito into the valleys opening to the Carribbean, where they came upon the Mulekites, with whom they amalgamated and founded the kingdom of Zarahemla. Five hundred years later they pushed northward and gradually filled Central America, Mexico, and the greater portion of what is now the United States.

The Mulekite colony landed on the northern coast of South America, near the mouth of the Magdalena river. They occupied the entire valley and the plains westward toward the Isthmus, and here they were joined by the Nephites under Mosiah. According to Elder Ricks, who has carefully studied the subject and brought out many valuable facts relating to it, there was a time when the entire region, from Lake Titicaca in South America to the Great Lakes in North America, was occupied by one common people. The Jaredites and the Nephites, naturally, occupied the same lands at different times, and







the Nephites took possession of and inhabited many of the cities which the Jaredites had abandoned.

Elder Ricks has the advantage of having personally explored some of the ruins remaining from the ancient civilizations of our country and studied the topography of the localities about which he writes.

*The Central American Theory.* A theory, of more recent date, holds that the geographical scene of the history of the Book of Mormon is confined to a comparatively small area of Central America, viz., Guatemala, British Honduras, part of Yucatan, and Salvador. In this area, it is thought, the Jaredites, the Mulekites and the followers of Lehi, all established their first colonies, and from here, in due course of time, they spread out north and south, and peopled the American continents. But in the Book of Mormon, it is further thought, only the history of the original area has been preserved.

According to this theory, which has been forcefully advocated by Colonel Willard Young, after years of study of the Book of Mormon and standard works on American archaeology, the Jaredites, in their barges, came through the Dardanelles into the Mediterranean, passed through the straits of Gibraltar, crossed the Atlantic, and, finally landed on the east coast of Central America, in the Bay of Honduras.

All of the lands and cities mentioned in the Book of Ether are, Colonel Young holds, located in Honduras and Guatemala—mostly in Guatemala. The land of Moron is in the upper valley of the Copan River, in Honduras and Guatemala. The

land of Corihor is in the valley of the Motagua River around the city of Quirigua. The land of Akish is the land around the city of Jalapa. The land of Desolation is the lower valley of the Motagua River. The hill Shim is between Jalapa and Chiquimula. The place where the sea divides the land is the western end of the Gulf of Honduras between British Honduras and the east end of Guatemala. The land south is Honduras south of the Gulf of Honduras. The narrow neck of land is the small peninsula running northwest at the extreme eastern end of Guatemala. The hill Ramah is the hill between the cities of Chiquimula and Jocatan.

Lehi and his colony, according to Colonel Young, left the Gulf of Persia and crossed the Indian and the Pacific Oceans and landed on the shore of Salvador in Central America. The land of Nephi is the upper valley of the Humuya River in Honduras. The land of Zarahemla is on the west side of the Ulua River in Honduras. The land southward is Honduras, San Salvador and Nicaragua. The land northward is Guatemala, British Honduras, Yucatan and Chiapas.

The narrow pass leading from the land southward into the land northward is the narrow strip of land between the Omoa Mountains and the Gulf of Honduras. The hill Cumorah (Ramah) is between the cities of Jalapa and Chiquimula in Guatemala. The River Sidon is the Ulua River. The land Bountiful is on both sides of the Ulua River near the Gulf of Honduras.

Mulek and his colony, Colonel Young believes,

came out of the Mediterranean Sea, crossed the Atlantic Ocean, and landed on the northern shore of Honduras near the mouth of the Ulua River.

The city of Zarahemla is at or near the present city of San Pedro Sula.

*Another Theory of Book of Mormon Geography.* Elder Stuart Bagley who has given much thought to the interesting subject states that according to his belief the colony of Jared journeyed westward from the land of their nativity in Babylonia until they came to the shores of the Mediterranean Sea, where they built barges and sailed in an almost due west direction to the coast of Tunis in northern Africa. But "the Lord would not suffer that they should stop beyond the sea in the wilderness, but he would that they should come forth even to the land of promise" so the wanderers were led through the wilderness of Algiers to the coast of Morocco, near the western extremity of the Atlas range of mountains. The colony constructed their eight barges on the Moroccan coast, the high mount Shelem being one of the peaks of the Atlas mountains.

Inasmuch as the barges were so constructed as to thwart the efficient manipulation of any then known means of propulsion, he opines that the Jaredites entrusted themselves entirely to Providence, as they put to sea, and that the ocean drift currents carried them across the Atlantic to the shores of Yucatan. Such journeys have been proved possible by bits of wreckage deposited on the shores of Yucatan from the vicinity of the Canary Islands and Moroccan coast in recent times. In fact, the length of

time required to complete such a journey has been calculated and found to agree very remarkably with the statement of the Book of Mormon that three hundred and four and forty days was necessary.

After the Jaredites are safely landed in Central America we can best forget them so far as the Nephite geography is concerned, Elder Bagley remarks.

It is believed, he continues, that the ruins of Uxmal in western Yucatan are the remains of the city of Nephi. Labnah and Sayi are the remains of Shilom and Shemlon respectively. Izamal is all that remains of the one time populous Lamanite city of Ishmael. Other ruins in Yucatan are the evidences of various Lamanite cities, such as Laman, Middoni, Shimnilom, Jerusalem, etc. Zarahemla is about three hundred miles south of Nephi on the Rio Chixoy, which is the right fork of the Usumacinta river.

The Sea West is the Gulf of Mexico; the Sea East the Gulf of Honduras, while the East Sea includes them both and the West Sea is the Pacific ocean.

The Usumacinta river is the Sidon. The land Jershon lies directly east of Zarahemla, extending to the sea and lying between the river of Pasion, and the river Coban and the Laguna de Yzabal. Antionum is south of Jershon, i. e., south of the river Polochic. The East Wilderness is included chiefly in the department of Belize. The Wilderness South, of which it is recorded that it was "full of the Lamanites," is south of the Motagua river in southeastern Guatemala and Honduras. The Lamanite city Siron is in the vicinity of the ruins of Copan. The city Moroni,

of which we read that it was sunk in the sea, is near Puerto Barrios or St. Tomas. Lehi and Morianton are between Puntagorda and Livingston on the Gulf of Amatique. Nephihah is located on the shores of the Laguna de Yzabal while Aaron is on the Coban river.

The cities Cumeni, Antiparah, Judea, and an unnamed city are all on or near the headwaters of the Chixoy river. The city of Melek is the ruins of Menche. Tical in northeastern Guatemala is the city Ammonihah while the ruins just south represent Sidom.

The land Bountiful is in Chiapas; the city Bountiful being Palenque. Mulek and Gid are northward from Palenque.

Tehuantepec is the Narrow Neck of a day and a half's journey and it is believed that it was narrower in former times by forty or fifty miles. Aside from the gentle elevation and subsidence of portions of the coasts of this district it is believed that the map holds the same general contour as in the days of the Nephites.

Desolation is north of the isthmus of Tehuantepec and includes all of Mexico north and west of the high divide.

The line of fortifications erected by Nephi was not a continuous wall like the Great Wall of China but rather a system of fortified cities and forts extending from the Gulf of Honduras on the east, in a southwesterly direction to the Pacific Ocean. And from the same Gulf of Honduras in a northwesterly direction to the Gulf of Mexico. This

northern line of fortifications followed very nearly the Narrow Strip of Wilderness which separated the Land Nephi from the Land Zarahemla and extended from the Sea East (Gulf of Honduras) to the Sea West (Gulf of Mexico.)

*Difficult, but not Impossible.* In view of the many differing opinions concerning this subject, an endeavor to find the correct one might be thought fruitless. But it should not be, since the divine promise, "Seek, and ye shall find," never fails. But in the search for truth, it often happens that preconceived ideas must be given up. We may have to sell all we have in order to obtain one pearl of great price.

*Material for a Theory.* In trying to form a consistent theory on Book of Mormon geography, we have as material, in the first place, the statements in the Book, itself. These are the foundation and the substance. Nothing that contradicts any of them can be admitted.

Then we have certain statements concerning the subject, which can be traced back to some of the first leaders of the Church, who were the associates of the Prophet Joseph himself, and these cannot be set aside lightly, even if they are regarded as mere individual opinions; for even an opinion on a Book of Mormon question, expressed by one who, undoubtedly, had it from the Prophet himself, must be of more weight than, for instance, my opinion, if it differs from theirs. This is, I suppose, a self-evident proposition.

I refer now especially to the positive statements



by Frederick G. Williams, and Orson Pratt concerning the landing of Lehi south of the Isthmus of Darien, and the just as positive assertion in the *Times and Seasons*, which was edited by the Prophet Joseph, to the effect that the city of Zarahemla stood in Central America, where also the boundary line between Bountiful and Desolation was drawn. (*Times and Seasons*, Oct. 1, 1842.) Such statements, it seems to me, cannot consistently be set aside for the sake of any theory.

In the third place, we have now a great amount of archaeological and ethnological material concerning the American Indians, most of whom, if not all, are the descendants of the Jaredites, the Nephites, the Lamanites and the Mulekites. Much of this material is as yet only theory, but some of it must be accepted as fact, and our theories concerning the geography of the Book of Mormon must have room for such facts. For truth is truth, wherever found, and, while it is true that the Book of Mormon furnishes the solution of many problems that puzzle archaeologists, it is equally true, that archaeology helps us to understand some obscure passages in the Book of Mormon.

*The Important Question.* If this is admitted, the question arises: Is it possible to form a theory in which all this material can be united?

I believe it is.

Let me explain, however, that I do not claim to have been able to form such an infallible theory myself. Others may find flaws in my reasoning, which I, myself, do not happen to see. The key here



offered is, therefore, by way of suggestion rather than assertion. But even a suggestion may have its value.

*The Key Word.* The passage, which may be called the key word to the whole subject is as follows:

"And it came to pass that the king sent a proclamation throughout all the land, amongst all his people who were in all his land, who were in all the regions round about, which was bordering even to the sea, on the east and on the west, and which was divided from the land of Zarahemla by a narrow strip of wilderness, which ran from the sea east even to the sea west, and round about on the borders of the seashore, and the borders of the wilderness which was on the north by the land of Zarahemla, through the borders of Manti by the head of the river Sidon, running from the east towards the west—and thus were the Lamanites and the Nephites divided.

"Now, the more idle part of the Lamanites lived in the wilderness, and dwelt in tents; and they were spread through the wilderness on the west, in the land of Nephi; yea, and also on the west of the land of Zarahemla, in the borders by the seashore, and on the west in the land of Nephi, in the place of their father's first inheritance, and thus bordering along by the seashore.

"And also there were many Lamanites on the east by the seashore, whither the Nephites had driven them. And thus the Nephites were nearly surrounded by the Lamanites; nevertheless the Nephites had taken possession of all the northern parts of the land bordering on the wilderness, at the head of the river Sidon, from the east to the west, round about on the wilderness side, on the north, even until they came to the land which they called Bountiful.

"And it bordered upon the land which they called Desolation, it being so far northward that it came into the land which had been peopled and been destroyed, of whose bones we have spoken, which was discovered by the people of Zarahemla, it being the place of their first landing.

"And they came from there up into the south wilderness.

Thus the land on the northward was called Desolation, and the land on the southward was called Bountiful, it being the wilderness which is filled with all manner of wild animals of every kind, a part of which had come from the land northward for food.

"And now, it was only the distance of a day and a half's journey for a Nephite, on the line Bountiful and the land Desolation, from the east to the west sea; and thus the land of Nephi and the land of Zarahemla were nearly surrounded by water, there being a small neck of land between the land northward and the land southward.

"And it came to pass, that the Nephites had inhabited the land Bountiful, even from the east unto the west sea, and thus the Nephites in their wisdom, with their guards and their armies, had hemmed in the Lamanites on the south, that thereby they should have no more possession on the north, that they might not overrun the land northward.

"Therefore the Lamanites could have no more possessions in the land of Nephi, and the wilderness round about. Now this was wisdom in the Nephites—as the Lamanites were an enemy to them, they would not suffer their afflictions on every hand, and also that they might have a country whither they might flee, according to their desires."

This is, as has already been admitted, very difficult to read understandingly, and yet, it is less puzzling than the place in Genesis where the inspired writer evidently gives the location of the garden of Eden, by mentioning the four rivers, Pison, Gihon, Hiddekel, and Euphrates. This may have been clear when it was first written, but the rivers can no longer be located.

The following are some of the outstanding features of Alma 22:27-34:

*The Land of Nephi.* There are two lands of Nephi. Both are mentioned in verse 28. One

is "in the place of their father's first inheritance." This is also called Lehi-Nephi (Mosiah 7:1), or, as we should say, Nephi in the land of Lehi. The other is Nephi in the land of Bountiful, which might be termed the Bountiful-Nephi; which the Nephites had colonized (v. 33) even "from the east"—the eastern boundary—"unto the West Sea," and which, on that account was called the land of Nephi, on the same principle that parts of America have been called "New England," "New Spain," "Nova Scotia," etc. The Nephites were anxious to retain in remembrance the name of their great ancestor (2 Ne. 5:8), and to them, therefore, wherever Nephites settled was "the Land of Nephi."

Concerning the Land of Nephi, in Lehi, we read (v. 27):

(1) It was bordering "even to the sea, on the east and on the west." It must have had a coast line on both the Atlantic and the Pacific side, possibly on the Gulf of Darien on the east and the Gulf of Panama on the west.

(2) It was divided from the land of Zarahemla by a "narrow strip of wilderness," (v. 27.) The "wilderness" was the Land Bountiful, as we learn in v. 31. This important discovery is not conjecture. The text says clearly: "It [Bountiful] being the wilderness which is filled with all manner of wild animals." The land of Nephi, then, in Lehi, was separated from Zarahemla, not by the entire country Bountiful but, by a "narrow strip" of it. Now we read on:

(3) [This narrow strip] "ran from the sea east

even to the sea west and round about on the borders of the sea shore, and the borders of the wilderness [Bountiful] which was on the north by the land of Zarahemla, through the borders of Manti, by the head of the river Sidon, running from the east towards the west."

That is to say, as I read it, the "wilderness," or the narrow strip of wilderness, began on the border line of Lehi-Nephi (which country occupied an area from the sea east even to the sea west) and then ran round about the sea shore (on the narrow strip), and then continued clear up to the borders of the wilderness which was north by the land of Zarahemla, through Manti, by the head of the river Sidon. "And thus," the inspired author says, "were the Lamanites and Nephites divided," referring to Nephites who had come to Zarahemla, and adjacent countries, and others who had colonized the southern parts of Bountiful (v. 33.) They were literally separated, by the narrow isthmus that connects South America with Central America, from the body of the Lamanites in South America.

This is perfectly intelligible, if we understand that the land Bountiful was Central America, between the Isthmus of Darien and Tehuantepec, as the article in the *Times and Seasons* seems to imply.

*Bountiful.* We have already seen that this country was called "the wilderness" (Alma 22:31; comp. Alma 2:36, 37.) Its eastern extremity was the "narrow strip of wilderness," which adjoined the land of Lehi-Nephi. On the opposite extremity—

(1) It "bordered upon the land which they



called Desolation," the land on the northward, and was, therefore, in reference to the land Desolation, the land on the southward. (v. 31.)

(2) The boundary line between the two countries, Desolation and Bountiful, was drawn from some point east to the West Sea and is said to have been "only the distance of a day and a half's journey for a Nephite."

Just how long this distance in modern measurement was we have no means of knowing. The Peruvians, and also the Mexicans, had trained couriers. Those of Peru, it is claimed, were able to convey messages from Cuzco to Lima, a distance of nearly four hundred miles, in three days, or two hundred miles in a day and a half. But that result was obtained by relay runners. Each *chasqui*, or courier, ran a league and a half and then passed the message on to one who was waiting. It is not impossible that the Nephites had some such institution, and that a day's journey was the regular distance covered by such messengers. Be this as it may, the probability is that the Isthmus Tehuantepec is indicated as the point where the boundary line between Desolation and Bountiful was drawn.

That isthmus, from the bay of Campeche to Tehuantepec, is only about 125 miles in width, I believe. The distance could easily be covered by couriers in the time mentioned.

If, on the other hand, the Nephites measured distances in "hours," as some modern peoples do, and if about three and a half miles was an "hour," then 36 hours would represent 126 miles.

(3) The land Bountiful, or, as it is also called, the "Land of Nephi and the Land of Zarahemla," lying side by side, Nephi on the Pacific and Zarahemla on the Atlantic (Alma 50:7, 8), was "nearly surrounded by water;" Tehuantepec being at one extremity and "a small neck of land between the land northward and the land southward" on the other. (v. 32.) The context seems to require this interpretation, since the intention of the author is to show that the two countries, Zarahemla and Nephi, exclusive of Desolation in the north and Lehi-Nephi in the south, formed, very nearly, an island.

Curiously enough, the Indians, at the time of the advent of Columbus, still called the Isthmus of Darien the "narrow place." As he was proceeding southward along the Mosquito coast, he heard of the Pacific ocean, and was told by Indians that if he continued his course, he would soon come to a "narrow place" between the two seas. They were not ignorant of the geography of their country.

(4) The geographical configuration of the American continents explains what follows in the Book of Alma. The Nephites, we are told, had hemmed in the Lamanites on the south, to prevent them from overrunning the land northward, Desolation, or to cut off the natural retreat of the Nephites, if defeated, into that country. (v. 33, 34.)

*The Narrow Pass.* A ridge of hills, rising to a height of 730 feet, bends in a semi-circle around the bay of Tehuantepec, in places approaching the coast to within 15 or 20 miles. On the northern side of these hills there are plains contain-

ing rich alluvial soil, well watered. On the southern side there is a narrow belt of lowlands traversed by a few small rivers. The ridge is broken by the Chivela pass, which leads from the north to the south or vice versa. If my conclusions are correct, the "narrow pass" where the people of Morianton were intercepted in their northward trek (Alma 50:34) must be looked for in this region. Here also Teancum, by order of Moroni, constructed fortifications against the Lamanites. (Alma 52:9). Here, again, Moroniah, when the Lamanites had taken possession of Zarahemla, raised a line of fortifications the length of which was "a day's journey for a Nephite." Here, about 350 A. D., the boundary line between Nephites and Lamanites was drawn by mutual agreement (Mormon 2:28, 29), and here the Nephites began preparations for the final struggle (Mormon 3:5.) It was here that Hagoth built his ships (Alma 63:5), possibly at the mouth of the Tehuantepec river, about 55, B. C.

*Zarahemla.* Concerning this country, which occupies one of the most prominent positions in Book of Mormon history, the following information is given:

(1) It was situated "southward" in relation to the lands of the Jaredites. (Ether 9:31.)

(2) It was colonized by the Mulekites, who came from Jerusalem (Omni. 15; Hel. 6:10; 8:21) and landed in the country called Desolation (Alma 22:30), and Mulek (Hel. 6:10), whence they proceeded "up into the south wilderness," known as Bountiful. (Alma 22:31.)

(3) It was divided from the land of Nephi in Lehi by a narrow strip of wilderness (Panama?), but, together with the land of Nephi in Bountiful it formed almost an island. (Alma 22:32.)

(4) It was also separated from the land of Nephi in Bountiful by a strip of wilderness running "west and north beyond the borders of the land," (Alma 2:36, 37; 22:27.)

(5) It was discovered by Mosiah (Omni 12, 13), and his advent in Zarahemla marks an epoch in Book of Mormon history, for from that time the main scenes of the great drama are laid in, as I believe, Central and North America, instead of the southern continent.

(6) It was north of the colonies founded by the Lamanites in the land of Nephi in Bountiful, for Moroni drove them out of the eastern part of the land of Nephi into their own lands, south of Zarahemla, and this land of Nephi "did run in a straight course from the east sea to the west." (Alma 50:7, 8.)

(7) He then fortified the line between Lamanites and Nephites, the former occupying the land of Nephi and the latter Zarahemla, building forts all the way from the West Sea (Alma 50:11), possibly as far as the lakes Managua and Nicaragua, which, with the San Juan river would form a natural obstacle to the progress of invading hordes.

(8) In the year 17 A. D., the northern extremity of Zarahemla and Bountiful, near the boundary line of Desolation, was appointed, by Lachoneus, to be a gathering place for a determined defense against the Lamanites, who were constantly crowd-

ing the Nephites northward. For many years the opposing forces fought with varying success, until the year 26 A. D., when peace was established and the Nephites returned to their own lands. (3 Ne. 6: 1-3.)

*"The Country of the King" Surrounded by Water.* Finally, it should be added, for what it is worth, that in the Troano manuscript there is a remarkable glyph, which Dr.



Augustus le Plongeon says, if read phonetically, means "The Country of the King, Surrounded by Water." The upper circle, he informs us, stands for *Abau*, "king," and the lower, for *Luumil*, a country in the water; while the feather, the symbol of royalty, indicates that that is the name of the country. And this "Country of the King, Surrounded by Water" is, he tells us, the old Maya domain in Central America. But, from the Book of Mormon we know that Zarahemla was inhabited by followers of Mulek, the scion of the house of Judah. It was, therefore, pre-eminently "the country of the king." It was also, as we have seen, "nearly surrounded by water." It appears, then, that we have, in the Book of Mormon a geographical name identical with one in the Troano manuscript, and the inference is natural that both stand for the same portion of Central America.

From some passages in the Book of Mormon we gather that Nephi, in Lehi, was separated from Zarahemla by a considerable distance. Limhi's ex-

<sup>3</sup>*Queen Moo, Introduction, p. XLV.*

pedition was "lost in the wilderness" and missed the country entirely (Mosiah 21:25), which could hardly have happened on a short distance. The expedition of Mosiah, consisting of sixteen strong men, wandered forty days in the wilderness, after they had left the land of Zarahemla and then they reached Shilom, in Lehi-Nephi (Mosiah 7:4; comp. Alma 17:9.)

Just how long distance sixteen strong men would cover in forty days is a matter of conjecture. The following from a sermon by Brigham Young may be of interest in this connection:

"The longest journey on foot I ever took at one time was in the year 1834, when a company of the brethren went up to Missouri. \* \* \* We performed a journey of 2,000 miles on foot. We started on the 5th of May and accomplished that journey inside of three months, carrying our guns on our shoulders, doing our own cooking, etc. \* \* \* Much of the way we had to drag our baggage wagons through mud holes and bad sections of the road. Twenty to thirty men would take hold and draw a wagon up a hill, or through a mud hole, and it was seldom that I laid myself down to rest until 11 or 12 o'clock at night. \* \* \* If we laid by a day or half a day, we generally calculated to make the travel average twenty miles a day. We spent considerable time in waiting upon the sick; and some days and nights the brethren who were able, were standing over the sick and dying, and burying the dead; we buried eighteen of the company. Notwithstanding all this, inside of three months we walked about two thousand miles." —*Jour. of Dis.*, Vol. 4, pp. 92 and 102.

At that rate the expedition of Mosiah should have covered a distance of about 888 miles in forty days.

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<sup>4</sup>"The text has 40 miles, but that must be a typographical error. Two thousand miles in 90 days is an average of 22 miles and a fraction a day.



*Sidon.* (1) The river Sidon ran by the land of Zarahemla (Alma 2:15), an expression which seems to indicate that its course was near a border rather than in the center of the country. The valley of Gideon was on the east bank and the city of Zarahemla was on the west. (Alma 6:7; 2:26, 27.) The land of Manti was south of Gideon. (Alma 16:6; 22:27.) Through the borders of Manti ran the narrow strip of wilderness or barren hills that separated Zarahemla from the land of Nephi along the entire length of the two countries, from east to west. The land of Minon was above the land of Zarahemla, "in the course of the land of Nephi" (Alma 2:24); that is to say, in the mountains to the south of Zarahemla.

(2) A tremendous battle was fought on the banks of Sidon, about 75 B. C., between Nephites under Moroni, and Lamanites under Zerahemnah. (Alma 43:16-34.)

(3) Three years later, Moroni cut off all the strongholds of the Lamanites in the west wilderness by a line of fortifications between Zarahemla and the land of Nephi (in Bountiful), "from the west sea, running by the head of the river Sidon." (Alma 50:11.)

(4) Here, in the year 322, A. D., the final struggle between Nephites and Lamanites began. (Mormon 1:10.)

From all this it appears to me that we must identify Zarahemla with the ancient Maya "empire" of which Mr. Bancroft<sup>5</sup> says:

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<sup>5</sup>*Native Races*, Vol. 5, p. 231.

"Throughout several centuries preceding the Christian era, and perhaps one or two centuries following, there flourished in Central America the great Maya empire of the Chanes, Culhuas, or Serpents, known to its foes as Xibalba, with its center in Chiapas at or near Palenque, and with several allied capitals in the surrounding region."

If this conclusion is correct, the land of Zarahemla occupied the Atlantic slope of Central America, from the Gulf of Mexico to the Mosquito coast on the Caribbean Gulf. The city of Zarahemla may have been about where the ruins of Palenque are found, and the immediate region around the city was also known as Zarahemla. The river Sidon may then be identified with the Usumacinta river.

The immense distances are no obstacle to the acceptance of this view, for it is known as a fact that the so-called Maya "empire" at one time "extended over the greater part of Central America."<sup>6</sup>

The domain of the Incas, Nadaillac estimates at 3,000 miles by 400,<sup>7</sup> with a population of eight million souls. And of the mound builders of North America he says, to prove that they had widely extended commerce: "Beneath the same mounds we find the copper of Lake Superior, the mica of the Alleghanies, the obsidian of Mexico, and the pearls and shells of the Gulf."<sup>8</sup>

The entire distance between Tehuantepec and South America is about 1500 miles. If travelers could make almost 900 miles in forty days, they

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<sup>6</sup>Nadaillac, *Pre-Historic America*, p. 263.

<sup>7</sup>Nadaillac, *Pre-Historic America*, p. 388.

<sup>8</sup>*Ibid.*, p. 183.

could certainly make an occasional trip across the narrow strip that separated *their country* from the land of Nephi, in Lehi.

*Nephites, Lamanites, Jaredites.* The suggestions here offered assume that Lehi landed in South America some distance south of the Isthmus and that he proceeded to the Titicaca basin in Bolivia and the valley of Cuzco, in Peru, where he died.

Shortly afterwards, Nephi and his faithful followers separated themselves from their brethren and, after having journeyed "in the wilderness for the space of many days," established themselves first in Ecuador, and then colonized the lofty table lands of Colombia, in what they called the Land of Nephi. (2 Ne. 5:2-9.)

For some time they lived in peace here, but as the years passed, both they and the Lamanites multiplied and were scattered "upon much of the face of the land," (Jarom 5-8), and wherever the two factions came in contact with each other conflicts arose. At first the Nephites defended themselves successfully, but the outcome was that many of them perished. (Omni. 5.)

Some time between the years 279 and 130, B. C., Mosiah, with a considerable following, emigrated from the Land of Nephi, in Lehi; and, after a long journey through the wilderness—the Isthmus of Panama—reached the land of Zarahemla. (Omni. 13-15.)

Other Nephites followed a somewhat different route and founded settlements on the Pacific side of Central America. This part of the promised land

was known as Bountiful (Alma 22:33), and when the Nephites settled there they called their settlements in it the Land of Nephi, as they had named their portion of the land of their father's first inheritance in South America. (Alma 22:28.)

A number of Lamanites also went into Central America. They were "the more idle part" of them. These led a nomadic life, probably pitching their tents in the mountain valleys (Alma 22:28, 29.) As soon as the Lamanites in Central America were strong enough, numerically, the old struggle began again, and the Nephites were gradually driven northward.

Many Lamanites and Nephites must have remained in South America and Central America while the struggle was continued in the northern continent. Concerning their history, no record is preserved in the Book of Mormon. And then, after the massacre around Cumorah, many of the conquerors and survivors, without doubt, gradually worked their way southward towards the lands of their fathers. Nothing is said in the Book of Mormon of their exploits, except that they continued to war among themselves (Mormon 8:6-10) until the whole face of the land was one continual round of murder and bloodshed, causing a state of savagery, ignorance, and error. But in the Doctrine and Covenants we learn that among the now existing Indians are not only Lamanites, but also Nephites, Jacobites, Josephites, Zoramites, Lemuelites and Ishmaelites, to whom the Book of Mormon is a message of salvation. (Sec. 3:16-19; 10:48.) The Book of Mormon record closes in the year 421 A. D., or thereabouts. The history of the vast multi-

tudes not directly included in the Book of Mormon record, although contemporary with the compilers. of that volume, as well as the history of the millions who lived on the American continents after the close of the Book of Mormon record until the Spanish conquest, must be read in the mounds and cliff dwellings, the ruined pueblos, temples, and forts, and other remains of past civilizations that are found all over the American continents, and in the traditions that have been preserved.

*All Indians are not the Descendants of Lehi.* Students of the Book of Mormon should be cautioned against the error of supposing that all the American Indians are the descendants of Lehi, Mulek, and their companions, and that their languages and dialects, their social organizations, religious conceptions and practices, traditions, etc., are all traceable to Hebrew sources.

Because the Jaredite record is very brief, we are apt to forget that it embraces many centuries—how many we have no means of ascertaining—and that, it gives an epitome principally of the history of Moron, where the Jaredites first established themselves. It stands to reason that the Jaredites gradually settled in favorable localities all over the American continents, and that both Nephites and Lamanites came in contact with them, and that an amalgamation took place everywhere, as in the case of the Nephites and Mulekites in Zarahemla. If so, the Jaredite culture must have become a factor in the development of the institutions and languages of the country. But the Jaredites came from some center

of population in Asia. Their language and culture were different from that of Lehi and Mulek. Their speech was probably closely related to the Aryan. And the impress they made upon the culture of the later arrivals has never been entirely effaced.

It has been asserted,<sup>9</sup> for instance, that the Mexican language, commonly called Nahuatl, is in vocabulary and verb conjugation, purely Aryan, which had its origin in the highlands of east Iran, the country of the Elamites. But while it has Aryan characteristics, it has also evidences of Semitic relationship in its pronominal system, and many of its words are traceable to Semitic roots. This dual relationship would probably be found in other Indian tongues.<sup>10</sup> The Jaredite influence is, possibly, more in evidence, in some respects, than the Semitic, but the mixture gives evidence of Jaredite and Nephite origin.

Nor is it improbable that America has received other immigrants from Asia and other parts of the globe, who may have introduced new creeds and institutions, although not mentioned in the Book of Mormon. The Indian traditions concerning culture-heroes, such as Votan, Quetzalcoatl, Manco Capac, Bochica, Wixepetcocha, and others, who came mysteriously to the people in their degraded condition and taught them to till the ground, to spin and weave, to build houses, and to worship, and then passed out of view as mysteriously as they had come, may point to such immigrations, as well as to those which we know from the Book of Mormon.

<sup>9</sup>T. S. Denison, *The Primitive Aryans of America*, pp. 18, 19; Chicago, 1908.

<sup>10</sup>The Aryans are considered the ancestors of the Hindoo, Persian, Greek, Latin, Celtic, Teutonic, Slavonic and some other races.



“There is no Gentile nation that refers to primitive events with such certainty as the Indians do. They give us an account of the creation of the world, of the deluge, of the confusion of languages at the Tower of Babel, and of all other periods and ages of the world, and of the long peregrinations which their people had in Asia.”—B o t u r i n i, quoted by Dr. James E. Talmage, *Articles of Faith*, p. 287.

## CHAPTER EIGHTEEN

### RELIGIOUS CONCEPTS, TRADITIONS, MYTHS, LEGENDS AND INDIAN TRAITS

"The religious myths of antiquity and the fireside legends of ancient and modern times have their common root in the mental habits of primeval humanity. They are the earliest utterances of men concerning the visible phenomena of the world into which they were born."—John Fiske.

IF, AS the Book of Mormon teaches, people of Semitic, and, more especially, Hebrew lineage came over and settled in America; people who, as in the case of Lehi and his kindred, were reared in the Mosaic cultural atmosphere and were well versed in Egyptian theology and history, there should be unmistakable evidence of those Old-World civilizations in the moral and religious concepts, the traditions, myths, and legends of the Indians who are their descendants, no matter how far these may have gone astray, owing to the loss of the light of revelation and the written word, during centuries of unceasing struggle for existence and the consequent neglect of arts and sciences with which they may at one time have been familiar.

*Indian Conception of God.* The best authorities agree that the Indians, with whom the early explorers and conquerors became acquainted, concentrated their belief in a great Creator, and that they pictured him in their minds as a person, clothed in

glory, comparable to that of the siderial heavens, as a magnificent rayment, and surrounded with sublime atmospheric phenomena, such as the rainbow, thunder, lightning, etc.

There may have been exceptions. All Indians may not have had this grand concept of the Deity. It has even been asserted that Indian tribes on the shores and islands of Terra del Fuego, notably the Yahgans and Onas, had no idea at all of a supreme Being. But the Rev. Despard thinks otherwise. He says the Yahgans believed that the sun and the moon were very old, and that they had a tradition to the effect that an aged man who knew their Maker had died without leaving any information about their creation. As for the Onas, they have, we are told, a native word which has been translated "medicine man," but which Father Beauvoir regarded as akin to the Hebrew Jehovah.<sup>1</sup>

However, the Indians that had any culture certainly had a remarkably clear idea of the Creator and Ruler of the world as revealed in the visible creation. And in this respect, their concepts seem to have been identical with those of Hebrew poet-prophets. For these, also, speak of the heavens as the "vesture," the "garment," of the Almighty. See, for instance, Psalm 102:25, 26, quoted by Paul in Hebrews 1:10-12. See also Psalm 97, where the inspired poet, referring to the awe-inspiring storm, sings:

"The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness are round about

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<sup>1</sup>That word is *Jhow'n*. See John M. Cooper's *Tribes of Tierra del Fuego*, printed as Bul. 63. Bur. of Am. Ethn., Smiths. Inst., Wash., 1917, pp. 148-9

him: righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world: the earth saw and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth. The heavens declare his righteousness, and all the people see his glory."

This song about the presence of the Lord in the flashing lightnings and the rolling thunders, the sea heaving and roaring and wind shaking its drenched wings, expresses exactly the Indian idea of God and the world. How did they obtain it? From the same source as the Hebrews.

Rafinesque states that the Haytians believed in the existence of a Supreme Being, eternal, infinite, omnipotent, and invisible. They thought of him, according to the authority mentioned, as the father or mother, of Iocahuna or, as the name is also spelt, Yocahuna, or Iovana, who dwelt in the sun and was the "Lord of the world," as was the Jehovah of the Hebrews.<sup>2</sup>

*Indian Belief in Pre-Existence.* The Indian idea of the pre-existence of man is noteworthy. The traditions and myths of the Iroquois may be regarded as representative. They tell us that, previous to the appearance of humans on earth, there were beings in existence which are called "the first people," or simply, "the people."

That, by the way, is the term that many of the

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<sup>2</sup>The Egyptians, too, believed in a deity whom they called *Neter*, and who was self-existing, living, a generator and preserver of life. Some have compared the Egyptian *Neter* with the Roman *Natura* and the Greek *Physis*—our *Nature*. This Egyptian idea seems to have pervaded the Indian theocosmogony. In all Indian creation stories God is the Creator. The origin of the world is divine.

Indians apply to themselves. The Eskimos call themselves *Innuït*, "men," the Iroquois were "superior men," just as the Teutons at one time claimed to be *Ala-mana*, "all men," or, preferably, *Gher-mon*, "war-men." Some of the Indians called themselves *Unishin-aba*, a word which has been translated "common people," but which seems to mean "men-fathers," assuming that it is akin to the Hebrew *enosh*, "man," and *ab*, "father."

Those first people, in Indian tradition, lived for ages in peace and harmony. At length there was a terrible conflict. The gods—for these first people are also called gods—warred against each other. During this struggle social and religious institutions were formed. The souls of the gods, finally, entered into material bodies, and that is how all things now existing, animate and inanimate, came into being. The religious and social institutions of the gods were bequeathed to man.<sup>3</sup>

"Human in form and feeling, and yet most divine, were the gods and deities of the ancient Seneca and the other Iroquoian peoples. While the divine social and political organization was necessarily, for psychological reasons, a close reflex or replica of the human, and although both gods and man derived descent from an original first parent, yet the first divine Ancestor was a self-existing God, and the first man was the creature of one of these divine Powers."<sup>4</sup>

I quote this, not because it proves that the Indians were absolutely orthodox in their theology, but

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<sup>3</sup>Curtin, *Hero Tales*, quoted in the Thirty-Second Annual Report of the Bureau of Am. Ethn., on the Seneca Indians, Wash., 1918, p. 54.

<sup>4</sup>*Ibid.*, p. 62.

to show how remarkably close they were to the Semitic conception of God and the creation. (Comp. 2 Ne. 2:14-24.)

*The Indwelling Spirit.* The idea that every existing thing is the abode of a spirit, and that the spirits of the "first people" gave themselves up and took bodies, in order to sustain the life of man is, certainly, remarkable.<sup>5</sup> It should be compared with the doctrine of Paul, Rom. 8:19-23:

"For the earnest expectation of the creature waiteth for the manifestations of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now."

In addition to the creation myths, the Indians had their versions of the story of the flood, related in allegories, in which a raft, a tree, a mountain, figured. They had traditions concerning the building of a tower; they knew something about the doctrine of the atonement, as evidenced by their sacrifices, though they were far from the present Christian conception of it. They believed in immortal-

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<sup>5</sup>"Vegetable gods, so called, have been scoffed at by writers on mythology. The scoff is baseless, for the first people were turned, or turned themselves, into trees and various plants as frequently as into beasts and other creatures. Maize, or Indian corn, is a transformed god who gave himself to be eaten, to save man from hunger and death." The Spaniards could not understand this theology. So, when they saw the natives eating little cakes and were told they were eating "gods," they concluded that Satan had taught them to mock and to blaspheme.—Curtin, quoted in the 32nd Ann. Rep., Bur. of Am. Ethn., p. 58.



ity and rewards, or punishments, in the hereafter. Many of them expected the coming of a divine ruler, a Messiah, who would establish a reign of peace.

A few extracts from Indian folk-lore should be of interest to the student of the Book of Mormon.

### CREATION

The Chichés of Guatemala had a creation story, somewhat like this:

Behold the first word and the first discourse. There was no man, nor animal, nor bird, nor fish, nor crayfish, nor any pit, nor ravine, nor green herb, nor any tree; nothing was but the firmament. The face of the earth had not appeared—only the peaceful sea, and all the space of heaven. There was nothing yet joined together, nothing that clung to anything else; nothing that balanced itself, that made the least rustling, that made a sound in the heaven. There was nothing but the sea, calm and alone in its boundaries; nothing existed; nothing but immobility and silence, in the darkness, in the night.

Then, the Creator, the Former, the Dominator, the Feathered Serpent—those that engender, those that give being, appear upon the water, like a growing light. They are enveloped in green and blue and are therefore called *Gucumatz*.<sup>6</sup> Then heaven and the Heart of Heaven come into existence. The Heart of Heaven is God. And they spoke; they consulted, and then they created. Earth, they said, and it was formed, like a cloud or a fog was its beginning. Then mountains rose over the water. The mountains and the plains were visible, and the cypress and the pine appeared. Then *Gucumatz* was filled with joy and shouted: Blessed be thy coming, O Heart of Heaven, Hurakan, Thunderbolt. Our work and our labor has accomplished its end.

After the earth had been thus prepared, various forms of animal life appeared. And the Makers said to the animals:

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<sup>6</sup>"The Feathered Serpent," supposed to be adorned with brilliantly colored plumage—green and blue, the colors of the sky and the vegetation.

Speak our name, honor us, your mother and father. Invoke Hurakan, the Heart of Heaven, the Heart of Earth, the Creator, the Former, Him who begets, Him who gives being—Speak, call on us, salute us! But the animals could not answer, they could not speak after the manner of men. Therefore the Creators decreed that the animals should be eaten.

Again the gods counseled together, and decided to make man. Accordingly, they made man of clay. But they did not succeed at first, wherefore the imperfect being which they had created was destroyed by water.

Again there was a council in heaven. "Let us make an intelligent being who shall adore and invoke us." The second attempt also was a failure. They lacked gratitude to their Maker and lived like beasts. They were therefore exterminated, all except a few who now live in the woods as little apes.

Again the gods consulted, whereupon the Creator made four perfect men; and wholly of yellow and white maize was their flesh composed. The names of the four men were, Balam-Quitze, Balam-Agab, Mahucutah and Iqi-Balam. They had neither father nor mother; they were wrought by the special intervention of the Creator. Now the gods could look on beings who could see with their eyes, and handle with their hands, and understand with their hearts. They gave thanks to the Creator for their existence.

But the Maker soon discovered that man's vision was too clear and his understanding too comprehensive. He aimed to become equal with God. The Heart of Heaven, therefore, breathed a cloud over the pupil of the eyes of men, and a veil came over it.

While the four men slept, the Creators made four women, Caha-Paluma for Balam-Quitze; Chomiha for Balam-Agab; Tzununiha for Mahucutah, and Cakixaha for Iqi-Balam. The women were exceedingly fair, and the men rejoiced over them.

Then other men were created, ancestors of other races than the Quichés in their various branches. At first these and the new-comers lived in peace together. They were filled with love and obedience. They had no religion, no altar. They lifted

their eyes to heaven, where the bright morning star gave light, but they knew not why they had come to earth. But they prayed:

"Hail, O Creator, O Former! Thou that hearest and understandest us! Abandon us not, forsake us not! O God, thou that art in heaven and on the earth! Give us descendants and a posterity as long as the light endures. Give us to walk always in an open road, in the path without snares; to lead happy, quiet, and peaceable lives, free of all reproach."

Presently, the four men and their descendants set out for Tulan-Zuiva, also called the Seven Caves, and there each man as head of a family received a god. But Iqi-Balam had no children and founded no family, wherefore his god is not counted. Balam-Quitzés' god, Tohil, was the chief of all.

The journey to Tulan had been long, and the climate was cold there, but Tohil gave them fire. At Tulan the language was confused so that the people could not understand each other. Therefore they left Tulan under the guardianship of Tohil. They continued their journey amid the greatest hardships for want of food. They had to go through forests, to cross mountains, and to make a long voyage on the water. At length they came to a mountain which they called Hacavitz. Here they were given to understand that they were to see the sun. They rejoiced exceedingly, and danced and burned incense. At last the sun began to become visible. Then all creation rejoiced. Animals came to see the new wonder. The lion and the tiger roared. And the first bird that sang was Queletzu. All the animals rejoiced, and men prostrated themselves on the ground.

And now, when the sun rose, the three gods Tohil, Avilix, and Hacavitz were turned into stone, as were also other divinities connected with the lion, the tiger, and the viper. And thus the sun, by conquering inimical powers, prepared the earth for man.

Thus the story goes on, until the death of the four "first men," Balam-Quitzé, Balam-Agab, Mahucutah, and Iqi-Balam, these men, "who came from the east, from the other side of the sea. Long had they been here when they died; and they were very old, and surnamed the Venerated and the Sacrificers."

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<sup>1</sup>Bancroft, *Native Races*, Vol. 3, pp. 42-54.

According to an old manuscript in the possession of Brasseur de Bourbourg, some of the Mexicans taught that the Creator produced his works in successive epochs. Man was made of dust on the seventh day, Ehecatl, but he was finished and perfected by Quetzalcoatl. The present age is said to be the fourth. It is called the Sun of Fire, and it is to be ended by a universal conflagration.

*According to Another Legend.* The Good Mind, when he had made the world, formed two images of the dust of the ground, in his own likeness, male and female, and by his breathing into their nostrils gave them the living souls, and named them, *Ea-gwe-howe*, "real people;" and he gave the great island and all the animals of game for their maintenance. \* \* \* The bad mind, while his brother was making the universe, went throughout the island and made numerous high mountains and falls of water and great steps, and also created various reptiles which would be injurious to mankind; but the Good Mind restored the island to its former condition. The bad mind proceeded further and made two images of clay in the form of mankind; but, while he was giving them existence, they became apes. \* \* \* Another race was created which became highly civilized and made their residence in the southern parts of the island. But afterwards they were destroyed by barbarous nations, and their fortifications were ruined.

The story goes on to relate that there was a conflict between the Good Mind and the bad mind, in which the latter was defeated, whereupon he sank

into the ground and said, as he disappeared, that he would have power over the spirits of men after death.

### THE FLOOD

In addition to the creation story, the story of the Flood has been preserved almost all over the American continents.

The Mexican version says that during the age of water a great flood covered all the face of the earth, and the inhabitants were turned into fishes. Only one man, Coxcox, and his wife, Xochiquetzal, escaped. They saved themselves in the hollow trunk of a tree. They landed on the peak Colhuacan, where they increased and multiplied, but the children were all dumb, until a dove came and gave them innumerable tongues. Only fifteen of the descendants of Coxcox spoke the same language, and from these fifteen did the Toltecs, and the Acolhuas descend.

### THE TOWER

The inhabitants of the Gila valley believed that the Great Spirit made the earth and all living things. The first days of the world were happy and peaceful. Men and beasts talked together; a common language made all men brethren. But a flood came, in which all living beings perished, except Montezuma and his friend the coyote. They had made themselves boats and floated to dry land when the waters of the flood had subsided. The place where they landed is thus referred to in the legend: Montezuma sent the coyote out to find exactly where the

sea lay. He went on four journeys. From the west and from the south, the answer swiftly came: The sea is near. A longer search was made towards the east. On the north no water was found, although the messenger wearied himself out, searching for it.

Montezuma was now the new ancestor of the race, but he did not remain faithful. Wickedness increased. Montezuma gathered the tribes together and began building a house which should reach up to heaven. Already it had attained great height. There were many apartments lined with gold and silver and precious stones. Then the Great Spirit let loose his thunder and laid the building in ruins.

#### A TRADITION OF THE ZUNI INDIANS<sup>s</sup>

The Zuni Indians in the western part of New Mexico are said to have a tradition to the effect that their ancestors journeyed from the northwest in quest of the "middle part of the world." Having found it, they settled down, until they were driven by a great flood that covered the earth. They, finally, located at Corn Mountain. These Indians, we are told, are believed to be a composite people, some having come from the north and some from the south, just as the Book of Mormon leads us to believe concerning the descendants of Lehi, viz., that there first was a trek northward, when the Nephites retreated before the Lamanites; and then a southward movement after the battle of Cumorah.

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<sup>s</sup>*Ethnobotany of the Zuni Indians*, by Matilda Coxé Stevenson, 30th Ann. Rep. of Bur. of Am. Ethn., Smith. Inst., p. 35.



## THE TOTEM LEGEND

The word *totem* is, I understand, an Ojibway, or Chipeway Indian term meaning "friend." It is properly pronounced *do-daim*<sup>9</sup> and seems to be akin to the Hebrew *dod*, meaning "love," and also the object of love, such as a friend, a relative. A familiar form of the word is the name *David*, Arab., *Daod*, "beloved." It occurs in 1 Chron. 27:4 as *Dodai*, meaning one who loves the Lord.

To the Indians the totem is the symbol of the name of his progenitor. It is the name that is recorded on his grave stone, or whatever it is that marks his last resting place, and which identifies him and connects him, genealogically, with his ancestors. It, possibly, has some connection with his resurrection, for many Indians have the idea that the pronunciation of the name of the dead will resurrect them, and the Navajos do not permit the mentioning of a dead man's name.

## A NAVAJO INDIAN'S STORY

Very many years ago the Grandmother brought from her home in the distant west nine races of men in the following forms: (1) The deer race; (2) the sand race; (3) the water race; (4) the bear race; (5) the hare race; (6) the wolf race; (7) the rattle snake race; (8) the tobacco plant race; (9) the reed grass race.

Having placed them on the spot where the villages stand, she transformed them into men, who

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<sup>9</sup>*Neen dodaim*, "my totem friend." Ellen R. Emerson, *Indian Myths*, p. 238.

built the pueblos, and the distinctions of the tribes have been kept up ever since.

The Indian narrator belonged to the deer race. That is, the deer was his totem and the image of that animal indicated the identity of his tribal ancestor.<sup>10</sup>

### A STRIKING COMPARISON

It is exceedingly interesting to compare these nine totem signs with the blessings pronounced by Jacob upon his sons, Gen. 49:3-27. Six of the nine are identical with the characteristics which the Patriarch appends to six of the names of his sons. These are:

- (1) Deer race—Naphtali is a *hind*.
- (2) Sand race—Zebulon shall dwell at the haven of the sea.<sup>11</sup>
- (3) Water race—Reuben \* \* \* unstable as *water*.
- (6) Wolf race—Benjamin shall ravin as a *wolf*.
- (7) Snake race—Dan shall be a *serpent*.
- (9) Reed grass race—Issachar is a strong ass \* \* \*  
and he saw that \* \* \* the land was pleasant.<sup>12</sup>

The remaining three are not so obvious. But consider, for instance, the fifth. The totem is the hare.

The hare is an animal always hunted. But among the Indians it was also a representative of the Deity, as it was in Egypt, where it was the symbol of Osiris. "Among the Algonquins," says Prof. Fiske, "the sun god, Michabo, was represented as a hare, his name being compound of *nichi*, "great," and *wabos*,

<sup>10</sup>Ellen R. Emerson, *Indian Myths*, p. 238.

<sup>11</sup>Almost the entire coast line of Egypt and Palestine is a vast sand beach.

<sup>12</sup>The simile is that of a donkey feeding in luxuriant grass.

'hare.' And Dr. Brinton tells us that the Powhatans of Virginia, the Lenni Lenapes of Delaware, the tribes of New England, the Ottawas of the far North, and the western tribes—all spoke of the great hare as their common ancestor, and the clan that had a right to this name, or rather the symbol of it, the totem, was looked up to with reverence. The hare, then, although an animal weak and hunted, was a symbol of the name of God.

Now, Jacob says of Joseph that the archers shot at him, but his bow abode in strength; hence is the Shepherd. That is to say, although he was hunted he became a savior, a shepherd. The Indian totem of the hare expresses these two ideas strikingly.

Who can escape the conclusion that some of the Indians, even if they themselves did not know it, preserved, in their totem, a sort of record of their descent from Joseph, the greatest son of Jacob?

Concerning Simeon and Levi, Jacob said, in their anger they slew a man and in their self-will they "houghed oxen;" an exploit which might well have been performed by an angry brute with the strength of a *bear*. Finally, he said, Asher shall yield royal dainties. The *tobacco plant*, to the Indian, was just that. Smoking was part of royal banquets, after feasts on tortillas, fish, tamales, ragouts, frog spawn, stewed ants, and sometimes human flesh. Smoking was a kind of religious ceremony, a burning of incense. "The nicotiana," says Schoolcraft, "was smoked and offered as incense to the Great Spirit, by all northern tribes."<sup>13</sup> The comparison between

<sup>13</sup>*Hist. of the Indian Tribes*, Vol. 1, p. 109.

the tobacco plant totem and Asher, the son of Jacob, may, therefore, not be very inept.

### AN INDIAN FUNERAL SERMON

That the Indians had about as clear ideas of a life hereafter, as most of us, who live now, have, may be gathered from the following excerpt from a funeral sermon:

"You are about to go to that land where our forefathers have gone. You have finished your journey here before us. We shall follow you and rejoin the happy groups which you will meet."<sup>14</sup>

### INDIAN ELOQUENCE (Sahagun, Book 6, Chapt. 25)

The following is an admonition of a father to his daughter:

"My dear daughter, precious as a gem and as sapphire, who art good and noble. It is now certain that our Lord, who is everywhere and shows kindness to whom he will, has remembered you. Perhaps your sighs and tears and the lifting of your hands before the Lord God, and the prayers and supplications which you have offered in the presence of our Lord, whose name is *Obscurity* and *Density*, in watches at midnight, have merited his favor; perhaps you have watched, perhaps you have employed yourself in weeping and in offering incense in his presence; perhaps for the sake of these things, our Lord hath dealt mercifully with you; perhaps on this very account it was determined before the beginning of the world in heaven and hell, that his kindness should be shown to you; perhaps it is true that our Lord Quetzalcoatl, who is the Maker and Former, has shown you his grace. Perhaps it had been decreed by the man and woman divinely named *Ometicutli* and *Ometicoatl*. Take care,

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<sup>14</sup>*Ibid.*, Vol. 2, p. 68.

my daughter, not to allow yourself to feel proud on account of the favor which has been shown to you: take care that you say not within yourself, *I have conceived*. Take care that you attribute not this favor to your own deserts, for should you do so, you will not be able to hide your inward thoughts from our Lord, for nothing is hidden from him, be it even within rock or tree; and thus you would excite his displeasure against you, and he would send some chastisement upon you, slaying your child in the womb, or causing it to be born an idiot, or to die in tender infancy; or perhaps our Lord would visit you with some disease of which you would die. For the fulfilment of our wish to have children depends upon the sole mercy of God, and if our thoughts are at variance with this truth, we defraud ourselves of the boon which he has vouchsafed us.<sup>15</sup>

#### ATAHUALPA'S DEFENSE

(From Com. Real., Garcilasso de la Vega, Transl.  
by Sir Paul Rycaut.)

When Pizarro had arranged for an audience with Atahualpa, at Caxamarca, in Peru, he sent to him an interpreter who explained to the Inca that the pope, who was the vice-gerent of Christ, had granted the newly discovered world to the Spanish monarch, wherefore it was the duty of the Inca to yield obedience to him and embrace his religion.

Atahualpa, who was in rebellion against his brother, Huascar, the real Inca, and plotted against his life, did not have a clear conscience, probably, but the reply he made to the challenge of Pizarro is, nevertheless, a classic, though the beauty of it, no doubt, is partly lost in the translation. He said, in part:

"And now, as far as I understand, methinks the discourse

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<sup>15</sup>Mrs. Simon, *The Ten Tribes of Israel*, p. 599

seems much different to that which your ambassadors propounded, for they treated of nothing but peace and friendship, of alliance and consanguinity; but now all the words of this Indian are nothing but menaces of wars, and death, and fire, and sword, with the extirpation and banishment of the Incas and their progeny; and that I must, voluntarily or by force, renounce all right to my kingdom and become tributary to another. From whence I collect one of these two things: That either you or your prince are tyrants and rove about to plunder the world, and to dispossess others of their kingdoms, killing and spoiling those who owe you nothing and never offered you injury or violence; or, otherwise you are the ministers of God (called by us *Pachacamac*) whom he hath sent to visit us with vengeance and destruction. And if it be so, both I and my vassals do offer ourselves to death and to what punishment soever you will inflict upon us; not for fear or out of any dread we have of your menaces or arms, but in compliance with the commands enjoined us by my father, Huayna Capac, at the time of his death; which was, that we should serve and honor a nation with beards like yourselves, which were to enter into these parts after his days and of which he prophesied some years before your ships coasted about our country, and whom he declared to be men with better laws, of more refined customs, more wise, and more valiant than ourselves. Wherefore, to fulfil the prophecy and testament of my father, we style you, *Viracochas*, understanding thereby that you are the messengers of the great god, *Viracocha*, whose will and pleasure, just indignation, arms and power, we are unable to resist; and yet, we are assured that he is all goodness and mercy. And for that reason you, who are his ministers and executioners of his will, ought to abstain from such robberies, slaughter, and violence as you committed in Tumpiz and the adjacent countries.

“In the next place, your interpreter acquaints me of five great personages whom I am to acknowledge. The first is God, who is three and one; that is, four, whom you call the Creator of this universe; which may, perhaps, be the same whom we call *Pachacamac* and *Viracocha*. The second is the father of all mankind, on whom all other men have heaped their sins. The third you call Jesus Christ, who was the only person who did not



cast his sins on the first man, but that he died. The fourth you name is the pope. The fifth is Charles, whom, in comparison with others you call the most powerful monarch of the universe and the supreme lord of all."

Finally, the bewildered Inca said he could not understand why he should pay homage to any but God, who had created all things; to the man who was the father of all men, and to Jesus Christ, who had no sins to "impute to him." As for Charles, he owed nothing to him. He never was the lord over Peru; he had never seen the country. But he, the Inca, would welcome further information.<sup>16</sup>

#### MIGRATION OF THE NAHUAS

(Fernando de Ixtlilxochitl)<sup>17</sup>

According to this writer, at the end of the "first age" of the world, the earth was covered by water. A few families survived, and their descendants built a tower as a protection against future floods. The human race was scattered and the languages confounded, but seven families kept together and wandered about for years, crossing land and seas. Finally, they arrived at a place they called Huehue Tlapallan, which was a beautiful and desirable country.

At the end of the "second age" there was a great hurricane that swept away rocks and trees and houses. The people took refuge in caves. During the storm darkness prevailed. When the people emerged from the caves, they found a multitude of apes in the land.

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<sup>16</sup>Part II, Book 1, chapt. 24.

<sup>17</sup>A Chichimec historian of the 16th century, who is supposed to have derived his information from documents that escaped the vandalism of the Spaniards.

Among the legends in the record is one concerning the arrest of the sun in his course and the part a humble mosquito played in starting it going again.

Next comes a legend concerning an earthquake in which many of the Quinames, many Chichimecs and Toltecs perished.

After this a period of peace came to the world, and during this time the wise Toltecs, both astrologers and other sages, gathered at a city called Huehue Tlapallan, "where they treated of many things, the calamities they had suffered and the movements of the heavens since the creation of the world, and of many other things," including the adjustment of their calendar to the actual solar year, and the arrangement of astronomical tables showing "years, months, weeks, days, signs, and planets, as they understood them." This was necessary because the records had all been destroyed.

One hundred and sixteen years after this event, there was another convulsion in nature. The sun and the moon were darkened, the earth shook, rocks were rent asunder, and many other things happened. "This," we are told, "was in the year *Ce Calli*, which, the chronology being reduced to our system, proves to be the same date when Christ, our Lord, suffered."

Three hundred and five years later there was a rebellion in the country against the legitimate rulers of the Toltecs. After long wars and conflicts the rebels were driven out of their stronghold in Huehue Tlapallan whereupon they settled in a place they called Tlapallanconco, "Little Tlapallan." This is supposed to have happened in the fifth or sixth century, A. D.

Three years after the settlement in Little Tlapallan, the seven chiefs held council as to whether they should remain there permanently or go on. Then one of their great chiefs, named *Hueman*, or *Huematzin*, pointed out that they had suffered greatly, but that their sufferings had always been followed by great blessings. Their trouble, he said, "was a great evil immediately preceding the dawn of a greater good." He had, moreover, knowledge of a "broad and happy land" where the Quinames had lived for many years. This was situated towards the rising sun and was now depopulated. His counsel was that some of the people go there while others remain, who might, in time, become strong enough to recover their native land from the enemy. According to this counsel, a number of colonists left Little Tlapallan, eleven years after the exodus from Huehue Tlapallan.

Their stopping places, distances traveled, days occupied in travel, and general direction taken, as far as indicated, may be gathered from the subjoined table:

<i>Stopping Places</i>	<i>Leagues Traveled</i>	<i>Days</i>	<i>Direction</i>
Hueyxalan (Great Sandy)	70	12	near shore, east or west
Xalisco	100	20	near shore.
Chimalhuacan Atenco	100	20	on the coast
Toxpan	80	18	east
Quiyahuitztlan Anahuac	100	20	east (in boats)
Zacatlan	80	18	
Tozapan	80	(18?)	
Tepetla	140	28	
Mazatepec	80	18	
Ziuhcohuatl	80	18	
Yztachuexucha	100	20	north
Tulancingo	80	18	
	1090 lgs.	228	days

At Tulancingo they built a "house"—a pueblo, probably,—large enough to contain all the people. They lived there eighteen years before they moved to Tollan, farther east. They are thought to have reached Anahuac in the 6th or 7th century, A. D. They were, according to Ixtlilxochitl, 108 years on the road from Huehue Tlapallan to Tollan, having halted generally several years in each place mentioned, and as much as 26 years in one place, Yztachuexucha.

It is not possible to understand all the details of this strange record. But this seems clear: There was a Tlapallan in the Old World, from which the Nahuas came, driven by convulsions of nature, or, more probably, by political upheavals which in Oriental phraseology often are represented as "earth-quakes" and the darkening of the luminaries in the sky. Then there was a Huehue Tlapallan in the new country, from which they were expelled during a time of civil war, whereupon they undertook a migration of 1,090 leagues.

The recollection of the various migration traditions says Bancroft,<sup>18</sup> assumed different forms in the traditions of different tribes until each nation claimed, or was deemed to claim, by the Spaniards, a distinct migration from its former home.

#### LENAPE ANNALS

The Book of Mormon is the only now known inspired record of the ancient Americans, and as such it has a value and an importance beyond calculation. But it is not the only early American record ever

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<sup>18</sup>See Bancroft, *Native Races*, Vol. 5, pp. 209-18.

made. In Mexico and Central America, particularly, literature was flourishing. Writings, generally called hieroglyphics, adorn monuments and temples at Chiapas, Palenque, Copan, Chichen-Itza and Quirigua, to mention only a few places. A kind of hieratic writing, known to the initiated only, was, according to Nadaillac, made by the priests, specimens of which have come down to us in the Dresden manuscript, the Troano manuscript, and a few others.

Bishop Landa thought he had discovered an alphabet of thirty-three signs, or letters, but these seem to have proved of no value to students of the monuments and the manuscripts. The hieroglyphs, as far as read, refer to astronomical dates and calculations.

According to a tradition recorded by Bancroft, during the reign of a Toltec king, Ixtlilcuechalmac, toward the end of the seventh century a meeting of the wise men was held under the direction of one Hueman. At this congress all Toltec records were brought together, and after careful study a volume was compiled which they called the *Teoamoxtli*, or "The Book of God." This book is said to have contained a history of the world from the deluge, or even from the creation, together with the rites, laws and social customs of the people. It ended with prophecies concerning the future. Hueman, we are told, died shortly after the completion of this work, at the age of 300 years.

The books were made of cotton cloth, or of skins specially prepared, or of a composition of silk and gum, but more generally from the leaves of the aloe plant, called by the natives the *maguey*, from

which a kind of paper was made, resembling the Egyptian papyrus. Sometimes they were made up in rolls, as Hebrew parchments, but sometimes folded like a folding screen, with a tablet of wood at each end, and when a manuscript was thus folded and closed, it resembled somewhat a modern bound volume. At the time of the arrival of the Spaniards, there were large quantities of such records in the country. There were numerous scribes, whose skill in drawing hieroglyphs astonished the new-comers.

Picture writing was more generally practiced. It is found in South America, in Central America, and North America. Some drawings are, no doubt, only the inspirations of primitive artists, but others are true writings, intended to convey information, or to record events, as a matter of tradition or history.

Such writings are sometimes symbolical. That is one picture may stand for a complex idea, one that we express by a sentence, or even several sentences. In such a case the meaning of the picture is unknown except as it is accompanied by the sentence it represents. The Lenapes had such writings, which have been preserved. The figures were engraved or painted on bark or slabs of wood, as the Norse runes. One of these came into the possession of Professor Rafinesque, who published a translation of it in 1836, in Philadelphia. Later it became the property of Dr. Brinton who, in 1885, published a facsimile of the symbols, together with the explanatory Indian text, and a translation of his own. This priceless North American record contains the traditions of the Lenapes and related tribes. It begins with the crea-



tion. It mentions the flood, and then the crossing of their forefathers over some large water on the ice, and continues with a history of the wanderings and wars of the people. It records the coming of the Europeans from the east, and closes about the year 1820, with the statement that Kithtilkund and Lapanibi, chiefs of two tribes, had agreed to return to the region beyond the *Masispek* (Mississippi.) "Shall we be free and happy there?" the chronicler asks. "We want," he adds, "rest, and peace, and wisdom."

These records, Rafinesque observes, seem to be but abridgments of more copious annals, or the bases of their traditions. "The Niniwas or Chippewas, the Ottowas, the Sakis and Shawanis, all Lenape tribes, have such painted tales and annals, called *Neobagun* by the former."

The Delawares, too, had records. Loskiel says: "The Delawares keep genealogies, with the character of each man, if wise, rich, renowned, or a mighty warrior. They use hieroglyphs on wood, trees and stones, to give caution, information, communicate events, achievements, keep records. Sometimes the hero has at his feet men, heads, or weapons. They have also paintings on skins of deeds, hunts, feats, etc."

A few extracts from the Lenape records or songs are here offered the reader.

## I. THE CREATION

At first there was nothing but seawater on the top of the land.

There was much water, and much fog over the land, and there was also the God-creator.

And this God-creator was the first Being, an eternal Being and invisible, although everywhere.

It was he who caused much water, much land, much cloud, much heaven.

It was he who caused the sun, the moon, the stars.

And all these he caused to move well.

By his action it blew hard, it cleared up, and the deep water ran off.

It looks bright, and islands stood there.

It was then, when again the God-creator made the makers, or spirits.

And also the first beings, and also the angels, and also the souls, all of them he made.

And afterwards he made the man-being, ancestor of the men.

He gave him the first mother, mother of the first beings.

And fishes he gave him, turtles he gave him, beasts he gave him, birds he gave him.

## II. SNAKE WORSHIP

But there was a bad spirit who caused the bad beings, black snakes, and monsters or large reptiles.

And caused also flies, and caused also gnats.

All the beings were then friends and stood there.

Thou being *Kiwis*, good God *Wunand*, and the good makers, or spirits, were such.

With the jins *Nijini*, the first men, and the first mother, their wives, which were Fairies.

The first food of the jins and Fairies was a fat fruit.

All were willingly pleased, all were easy-thinking, and all were well-happified.

But after awhile a snake priest brings on earth secretly the snake worship of the god of the snakes.

And there came wickedness, crime and unhappiness.

And bad weather was coming, distemper was coming, with death was coming.

All this happened very long ago, at the first land beyond the great ocean.

## III. THE FLOOD

There was long ago a powerful Snake, when the men had become bad beings.

This strong Snake had become the foe of the jins, and they became troubled, hating each other.

Both were fighting, both were spoiling, both were never peaceful.

And they were fighting, least man with dead-keeper.

And the strong Snake readily resolved to destroy or fight the beings of the men.

The dark Snake he brought, the monster he brought, snake rushing-water he brought.

Much water is rushing, much go to hills, much penetrate, much destroying.

Meantime at *Tula*, at that island, *Nanabush* became the ancestor of beings and men.

Being born creeping, he is ready to move and dwell at *Tula*.

The beings and men, all go forth from the flood, creeping in shallow water, or swimming afloat, asking which is the way to the turtle back.

But there were many monsters in the way, and some men were devoured by them.

But the daughter of a spirit helped them in a boat, saying, Come, come; they were coming and were helped.

Nanabush, Nanabush became the grandfather of all, the grandfather of the beings, the grandfather of the men, and the grandfather of the turtles.

The men were there, they turtle there, they were turtling all together.

He was frightened, he the turtle, he was praying, he the turtle, let it be to make well.

Water running off, it is drying in the plains and the mountains, at the path of the cave, elsewhere went the powerful action.

## IV. THE CROSSING OF THE WATER

After the flood, the manly men (Lenapes) with the manly turtle beings dwelt close together at the cave house and dwellings at *Talli*.

It freezes was there, it snows was there, it is cold was there.  
To possess mild coldness and much game, they go to the northerly plain; to hunt cattle they go.

To be strong and to be rich, the comers divided into tillers and hunters.

The most strong, the most good, the most holy, the hunters they are.

And the hunters spread themselves, becoming Northerlings, Easterlings, Southerlings, Westerlings.

Thus the White country (Lumonaki), north of the Turtle country, became the hunting country of the turtling true men.

Meantime, all the Snakes were afraid in their huts, and the Snake priest said to all, let us go.

Easterly they go forth at Snakeland, and they went away earnestly grieving.

Thus escaping by going so far, and by trembling the burnt land is torn and is broken from the Snake fortified land.

Being free, having no trouble, the Northerlings all go out, separating at the Land of Snow.

The fish resort to the shores of the gaping sea, where tarried the fathers of White Eagle and White Wolf.

While our fathers were always boating and navigating, they say in the east that the Snakeland was bright and wealthy.

The Head-beaver and the Big-bird were saying to all, let us go to the Snake island.

By going with us, we shall annihilate all the Snaking people.

Having all agreed, the Northerlings and Easterlings went over the water of the frozen sea, to possess that land.

It was wonderful when they all went over the smooth deep water of the frozen sea, at the gap of the snake sea in the great ocean.

They were ten thousand in the dark, who all go forth in a single night in the dark, to the Snake island of the eastern land in the dark, by walking all the people.

They were the manly north, the manly east, the manly south; with manly Eagle, manly Beaver, manly Wolf; with manly hunter, manly priest, manly rich; with manly wife, manly daughter, manly dog.

All coming there, they tarry at Firland. But the Western

men, doubtful of the passage, preferred to remain at the old Turtle land.

NOTES<sup>10</sup>

The translation of these Indian annals was completed in 1833, three years after the Book of Mormon had been published. It took the translator thirteen years, from the time he obtained the manuscript, to accomplish the task. He had to learn the language first.

The story of the creation in this record is remarkably like the account in Genesis. In both, the land is covered with water and vapor. The divine Creator, in Genesis, caused his Spirit to move upon the waters; in the Indian record he causes a wind to blow, and then the land appears.

In both accounts the Creator is the Originator of the heavens and the earth, and all that is in them, including spirits, the first beings, souls and the progenitors of the human race. In both, man is given dominion over the fishes in the sea, the animals of the field, the birds in the air, and all creeping things.

The accounts are so strikingly similar as to force us to conclude that they have come from the same source, and for that reason these annals are a remarkable confirmation of Genesis.

To one familiar with the language of the record the similarity between this narrative and that of Genesis would be more striking. The ancestor of men, for instance, is *Jinwis*, which word, Professor

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<sup>10</sup>From the *Improvement Era* for September, 1926.

Rafinesque says, is identic with the Hebrew *ish* man the "w" being the masculine article "h."

In the story of the Snake worship we are told that peace and harmony prevailed in all nature, until a "Snake-priest" secretly introduced the Snake worship of the god of the Snakes. That caused a total change.

These Snakes evidently were, or were supposed to be, "the black Snakes," a class of people which, the record says, were originated by a "bad spirit." The reference is not to the transgression of Adam, but rather to the fall of Cain, of whom we read in the Pearl of Great Price (p. 12 and 13, new edition) that he entered into secret compacts with Satan, to murder and get gain, and that Lamech succeeded him. As Satan is the "dragon" "the old Serpent," so Cain may well be referred to as the Snake priest who introduced Snake worship and its abominable secrets.

*Beyond the Great Ocean.* If the story was originally told to the children and descendants of Noah in the Old World, then, "beyond the great ocean" would, of course, mean on the American continents.

The story of the deluge is very much similar to the account in Genesis. A "powerful Snake" predominates on earth—that is, some follower of Cain and Lamech—and, as a consequence, there is strife and war everywhere. Then the "black Snake," Satan, undertakes to destroy the human race and all living creatures by a deluge. The waters rush and accomplish destruction. But Nanabush, the Noah of



Genesis, who was "born creeping"—that is to say humble—was willing to dwell in *Tula*, and there he was saved, and became the second ancestor of the race.

*Tula.* The world *Tula* is the name of the place from which the Toltecs and other nations in Mexico, according to their traditions, came. But in the Lenape, Professor Rafinesque says, it means "turtle" or "tortoise." It is the same as the Hebrew *Tor*, meaning strong. The *Tula* in the narrative is, therefore, the ark—the "tebah" of Genesis.

The story of the crossing of the water deserves close study.

According to the records, "Men" and "Turtles" dwell together near the cave house. They are, undoubtedly, two different tribes. The "Men" may be supposed to refer to some particularly prominent group, and the "Turtles" may have been so called from some special connection with the ark.

*The Cave House.* Many Indians have traditions of a cave, or several caves, from which their ancestors emerged. May refer to ships in which they came across the deep.

It was cold in that place, and, consequently, the people decided to go to a plain to the north, where the climate was more congenial and the game more plentiful.

On this plain they divided into "tillers and hunters."

The hunters spread out over a wide area and became Northerlings, Easterlings, Southerlings, and Westerlings. And thus the White country (*Lu-*

*monaki*), north of the Turtle country, became the hunting ground of the valiant Turtles.

But in this new country there was another race, referred to in the record as "Snakes." These were trembling in their huts because of the invasion, wherefore their priest induced them to evacuate the country. They obeyed regretfully, and emigrated in an easterly direction. At the same time, some catastrophe in Nature devastated the old country by fire, and separated it in some way from the new Snakeland. The Northerlings were now free to roam, and they reached out as far as the Land of Snow.

We are now told of a place by the "gaping sea," where fish (perhaps shell fish) is abundant, and where the progenitors of White Eagle and White Wolf once had lived. Here, while the men were boating and sailing, they discovered Snakeland in the east, and found it to be a bright and wealthy country. Two great chiefs then persuade the people to invade Snakeland and exterminate the Snakes. The Northerlings and Easterlings crossed the water on smooth ice, to the number of 10,000, in one dark night. Having arrived in Snakeland, they settled in a country called Firland.

It is supposed that this refers to the crossing of the Behring strait by Indian ancestors. But that notion must be given up as too fanciful. Ten thousand people could not be marched across 50 miles of frozen sea in one dark night. The Arctic ice is by no means smooth and even. When drifting cakes freeze together, they form ridges and obstacles of such a formidable nature that Arctic explorers some-

times have not been able to progress more than half a mile a day, and one authority has said that Commander Peary could not possibly have traveled 57 miles a day, though he had the advantage of broad daylight. Besides, the rocky, barren shores of the American side of the strait would hardly have attracted settlers from a country with plenty of game and an abundance of fish. If the tradition has an historical basis, as it, no doubt, has, that must be sought in some other crossing. Some river or narrow strait might be crossed in boats in one night, as Washington crossed the Delaware. Charles X, of Sweden, it is true, with his army, crossed the Little Belt on the ice, between the mainland and the island of Fyen, in 1658, but that strait is only a mile across at its narrowest point, and yet that is regarded as quite a feat in the grim history of war.

But if this was not a passage over Behring strait, where could it have happened? Possibly it was not a march on the ice at all. The translators may have misunderstood the symbolic pictures, especially if they have been at all influenced by pre-conceived theories, as sometimes will happen. In the story of Deganawida it is said, that after he left his home he crossed the water in a "white canoe," which was perhaps a canoe of white birch. This, tradition has made first an "ice canoe," that is an ice flake, and finally a "flint" or "stone" canoe.<sup>20</sup> Whether some such mistake has happened in this record is a question. The "ice" may have been white canoes. But that is a question that must be left to scholars to clear

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<sup>20</sup>J. N. B. Hewitt, *Smiths. Rep.* for 1918, p. 537.

up. If the ice feature is eliminated, there are many places that might fit the narrative.

The records follow the wanderings and divisions and conflicts of the people. At the Fish River (Nemasipi), which "separated the land," they settled for some time. Professor Rafinesque remarks that, according to Hekewelder, this river is the Mississippi, but the professor thinks it is the Illinois river. But here, he says, began the wars with the *Talegas*, the northern *Toltecs* or *Atlantes*, circa 48 generations before 1600, or near the beginning of our era, which continued for four generations, over 130 years, till about 150 after Christ. The allies, *Talamatans*, which are the Hurons and Iroquois, then united. They are since called *Delamantans* and *Lamantans*.

*Laman*. In these names, as in the geographical name *Limonaki* (the White Country), the name of Laman seems to be perpetuated.

*Sidon*. That name means Fishing River. It is the name of a famous river in the Book of Mormon. The name Mississippi has the same meaning. The famous river in the Book of Mormon and the famous North American river have, if the meaning is considered, identically the same name.

Two lessons are brought home to us, when we compare the Book of Mormon and other ancient American records.

One is the absolute originality of the Book of Mormon. It is an independent document, with not the slightest trace of plagiarism.

The material on which it is written is neither cotton, nor silk, nor the maguey leaves, nor even stone

slabs, but metal plates, the very best material for the purpose of the compilers of the book.

The script used is neither the hieroglyphs of the Mayas, nor the picture writing of other aborigines, but a simplification of "reformed Egyptian," which I suppose to be the "Old Israelitic," with which Lehi must have been familiar, and which actually was a "reformed Egyptian" alphabet, adapted to the needs of practical business men, like the Phönicians.

The subject and scope of the Book are equally original. It is not, and it does not profess to be, a universal history of the American race, its origin, its development, its degeneration and wanderings and vicissitudes. It is neither a Maya record, nor an Aztec, nor an Inca, nor an Algonquin, but a Nephite record. It is one of the several original American records, with its own field. It tells us in broad outlines something of the history of the Jaredites, or rather a small portion of them; of the colonists of Lehi, with its two main divisions, and of the Mulekites. But it does not give us to understand that these are the only people that ever inhabited or ever settled on the American continents.

Another lesson is the agreement in the main features of the Book of Mormon history and other records. American ancient history is the history of retrogression from a very high cultural level to a lower one, due to disintegration and strife, with notable efforts here and there to regain the lost heights. This fact is written all over the American continents. And the agreement of the Book of Mormon with these facts is one of the strong evidences of the truth of the

sacred volume, and this evidence is strengthened by every new discovery in the wonderful domain of American archaeology.

*A Book from Heaven.*<sup>21</sup> In 1832 four Indians appeared on the streets of St. Louis and asked for food. They were wan and haggard, for they had come a journey of several hundred miles from the wilds of the far west. Two of them were from the Nez Perces, while the others were of the tribe of Flatheads, who roamed the country on the headwaters of the Missouri and Columbia rivers. They explained that they had heard of the "White Man's Book From Heaven" and they had come to find it.

General George Clark, the commander of the military post at St. Louis, entertained the visitors. They were shown about the frontier town, which to them was the "civilization of the palefaces." Two of the Indians soon died and then it was that the others decided to return to the land of their fathers. Before their departure General Clark gave them a feast, to which a number of officers and citizens of St. Louis were invited.

The two Indians, whose names were Rabbit-Skin-Leggings and No-Horns-on-His-Head, respectively, listened to the speeches of the Americans, and particularly were they told about the Bible and the desire of the whites to treat the Indians with justice. One of the Indians then arose and addressed the assembly in words humble yet dignified:

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<sup>21</sup>This, and the rest of this chapter is from an article by Prof. Levi Edgar Young in the *Salt Lake Tribune*, Dec. 31, 1922.



"I came to you over a trail of many moons from the setting sun. You were the friend of my fathers who have all gone the long way. I came with one eye open for more light for my people who sit in darkness. I go back with both eyes closed. How can I go back blind to my people? I made my way to you with strong arms, through many enemies and strange lands, that I might carry much back to them. I go back with both arms broken and empty. The two fathers who came with me—the braves of many winters and wars—we leave asleep here by your great water. They were tired in many moons and their moccasins worn out.

"My people sent me to get the white man's Book from Heaven. You took me where you allow your women to dance, as we do not ours, and the Book was not there. You took me where they worship the Great Spirit with candles, as we do not ours. The Book was not there. You showed me images of the Great Spirit and pictures of the good and the beyond, but the Book was not among them. I am going back the long trail and sad trail to my people of the dark land. You make my feet heavy with burdens of gifts, and my moccasins will grow old in carrying them, but the Book is not among them. When I tell my poor people, after one more snow, in the Council, that I did not bring the Book, no word will be spoken by our old men and our young people will die in darkness, and they will go on the long path to other hunting grounds. No white man will go with them and no white man's book to make the way plain. I have no more words."

In the paper from which this remarkable story is copied, there are several incidents told by Prof. Young, which are interesting in connection with their religious concepts, myths, legends and practices. For they show us the noble character of the race—the fruit of their faith, or their inheritance from great ancestors. And the tree must be judged by the fruit.

*Columbus and the Indians.* One of the first instances we have, if it is not the first, of Indian

hospitality and good-will is the story told of the great chief Guacanagari, who entertained Christopher Columbus when the discoverer of America reached Cuba in 1492. So impressed was the admiral with the chief and his people that he was led to write:

"So loving, so tractable, so peaceable are these people that I swear to your majesties there is not in the world a better nation nor a better land. They love their neighbors as themselves, and their discourse is ever sweet and gentle and, accompanied with a smile; and though it is true that they are naked, yet their manners are decorous and praiseworthy."

When Columbus was shipwrecked off the coast of Cuba, Guacanagari "immediately sent all his people with all the canoes, large and small, that could be mustered. The cacique himself and his brothers and relatives rendered all the aid in their power, both on sea and land. From time to time he sent some one of his family, or some principal person of his attendants, to console and cheer the admiral, assuring him that everything he possessed should be at his disposal."

Washington Irving, in his *Life of Columbus*, says "That never in a civilized country were the vaunted rights of hospitality more scrupulously observed than by this uncultivated savage."

*Governor Brigham Young Among the Indians.* In 1854 Governor Young, with a party of horsemen and others in wagons, left Salt Lake City to visit the settlements in the southern part of the territory and to hold peace meetings if possible with Wakara and others who were carrying on a well developed plan of warfare against the settlements of Sanpete, Sevier

and villages farther south. Captain Gunnison, with his companions, had been massacred by the Parvian Indians, and there was great excitement among the inhabitants of the villages. The people withdrew within the walls of their towns for protection and vigilant watchers, well armed, patrolled them all night.

Major Bidwell, the Indian agent, made arrangements for Governor Young to meet Wakara and the other Indian chiefs that a treaty of peace might be made. An imposing party of men on horses and under Governor Young went out to the camping grounds of the Utah chief, who had sent out word that "If Governor Young wanted to see him, he must come to him at his camp, as he did not intend to leave it to see anybody."

The governor realized that Wakara was a king and great chief, and, taking with him sixteen head of cattle, some blankets and clothing, as well as trinkets, arms and ammunition to give to the Indians, he approached the Wakara camp, which was protected by a number of chiefs on guard. Wakara sat on his buffalo robe, wrapped in his blanket, with the old chiefs around him. He did not rise, but held out his hand to Governor Young, and made room for him by his side. They shook hands, and for a number of minutes there was intense silence.

Finally the chief of the Sanpete Indians arose, and with tears rolling down his furrowed cheeks he gave utterance to his grievances.

"My son," he said, "was a brave chief. He was good to his old father and mother. One day, Wa-yo-sha was hunting

rabbits as food for his old parents, when the rifle of the white man killed him. When the night came and he was still absent, his old mother went to look for her son. She walked a long way through the thick bushes. At the dawn of day, the mother and son were both away, and the infirm and aged warrior was lonely. He followed the trail of his wife in the bush, and there he found the mother of his child lying over the body of Wa-yo-sha, both dead from the same bullet. The old woman met her son, and while they were returning home a bullet from the rifle of Americans shot them both down. Old Sanpete can fight no more. His hands tremble, his eyes are dim, the murderer of his wife and brave Wa-yo-sha is still living. San Pete no make peace with Americats."

The old warrior sank down exhausted on his blanket, and all remained silent. Governor Young asked Wakara to speak, but he refused. "Wakara got no heart to speak," said he, "no can talk today. Tonight, Wakara talk with Great Spirit. Tomorrow, Wakara talk with governor."

*Wakara Speaks.* The next morning the council assembled again. Governor Young brought cattle and other presents to the camp of Wakara, and sat down to hear what the old chief had to say. Wakara, who is a man of imposing appearance, was attired in only a deerskin hunting shirt, although it was very cold. His blue blanket lay at his side. He looked careworn and haggard, and spoke as follows:

"Wakara has heard all the talk of the good Mormon chief. Wakara no like to go to war with him. Sometimes, Wakara take his men and go long way off to sell horses. When he is absent, then Mericats come and kill his wife and children. Why not come and fight Wakara when he is at home? Wakara is accused of killing Captain Gunnison. Wakara did not. Wakara was three hundred miles away when the Mericat was slain.

Merikat soldiers hunt Wakara to kill him, but no find him. Wakara hear it. Wakara come home. Wakara's heart very sore. Mericats kill Parvian Indian chief, and Parvian woman. Parvian young men watch for Mericats, and kill them, because Great Spirit says 'Mericats kill Indians; Indians kill Mericats.' Wakara talk with Great Spirit, Great Spirit say 'Make peace.' Wakara love Mormon chief. He is good man. When Mormon came to live on Wakara's land, Wakara gave him welcome. He gave Wakara plenty bread and clothing for wife and children. Wakara talked last night to Kahutah, Sanpete, Parvian—all Indian say 'No fight Mericats more.' If Indian kill white man again, Wakara make Indian howl."

The calumet of peace was again handed round, and all the party smoked. The council was then dismissed. Peace was made and Wakara and his braves acted as a guard to the governor and his party on much of the remaining journey.

“Notwithstanding that, during the three centuries following the discovery and subsequent occupation by the white race, there is a record of degradation through the disintegrating processes of unwonted influences \* \* \* it may be safely prophesied that the Red Man shall at length, in the surviving remnant of his people, obtain his place in the front march of progressive humanity.”—Ellen R. Emerson.



## CHAPTER NINETEEN

### THEORIES AND FACTS

WHEN the conquerors and explorers entered this newly rediscovered world in the 16th century, they found themselves face to face with strange types of culture, for which they could not account. And I do not know but that the mystery is as deep now as it was then. Except for the solution offered in the Book of Mormon, we would be forced to exclaim with Schoolcraft: "The Indian, an enigma at first, is a much greater enigma the more his history and character are examined."

*The Theory of the Lost Tribes.* One of the earliest opinions advanced was that the Indians were the descendants of the so-called "lost" ten tribes of Israel. Among those who are quoted as having advocated this view are Las Casas, Montesinos, Sahagun, Boturini, and Garcia, whose testimony is of the greatest importance.

*Las Casas*, an intimate friend of Columbus, spent the greater part of his life among the natives of America,<sup>1</sup> studying their institutions. Prof. Fiske, in his *The Discovery of America*, pays a most glowing tribute to his knowledge and judgment. Speaking of the origin of the Indians from a Hebrew source, he is quoted as having said: *Loquela tua manifestum te fecit*—"Thy speech bewrayeth thee."

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<sup>1</sup>The last position he held was that of Bishop of Chiapas, which he accepted in 1544 and left in 1547.

*Fernando Montesinos* is one of the early writers on Peruvian history, but he is not considered an authority, except as far as he copies other writers, especially Blas Valera, which he is said to do frequently. He records the theory that Ophir, a "grandson of Noah" settled "Hamerica," as he spells the name, 340 years after the deluge, and that "Peru," the name, is derived from "Ophir."

According to Montesinos, the first settlers to arrive in the neighborhood of Cuzco were four brothers and four sisters. The oldest brother climbed a hill and from there proclaimed that he took possession of the land for himself and in the name of his brothers and their wives. Montesinos' chronological tables have been critically examined and amended by Philip Ainsworth Means in his edition of *Memorias Antiquas*, London, 1920.

*Sabagun*, a member of the brotherhood of St. Francis, came to Mexico in 1529. For years he gathered all the information he could obtain in the new country. He would submit questions to a number of well-informed Indians, and they would paint their answers in their hieroglyphic writing. These answers were then submitted to others for interpretation, without the questions. When a final revision was made, he embodied the result in his great work, *A Universal History of New Spain*, a transcript of which Lord Kingsborough preserved in his monumental work.

*Boturini*, the Italian traveler, in 1736 fell under the suspicion of the Spanish government and was sent to Madrid, a prisoner, after years of research

in the new world. In Spain he was declared innocent and set free, but his priceless collections of antiquities and manuscripts had been scattered, and the greater part was lost. However, enough has since been recovered, to show the value of his labors and of his opinion on the origin of the prehistoric Americans.

*Garcia* is the most voluminous of the early writers on the subject. He deals very largely with the laws, customs, ceremonies, sacrifices, and early history of the people. He states that the Spaniards generally who reside in the "Indies" believe that the Indians are the descendants of the ten tribes, and that this opinion is founded on their disposition, nature and customs.

Among the later writers on the subject may be mentioned a Rev. Thorowgood, who wrote a work on "Jews in America," London, 1650; William Penn, who expressed his views in a letter, dated 1683; James Adair, who spent forty years among the North American Indians, and published his observations in London, 1775; and, above all, Lord Kingsborough, who, in 1831-48, published his *Mexican Antiquities*, in nine magnificent volumes, at a cost of 30,000 pounds.

*Schoolcraft*. The great archeological work of Henry R. Schoolcraft, published by authority of Congress, may be mentioned in this connection, as an indirect source of information on this subject; for in the fourth volume,<sup>2</sup> he inserts a "Memoir on the Inflections of the Chippewa Tongue," by Rev. Thomas Hurlburt, in which that author says:

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<sup>2</sup>Philadelphia, 1854, p. 387.

"The idea that our Indians were the descendants of the Jews, I always considered merely a poetic one, and fit only for works of fiction. But in spite of my prejudices to the contrary, parts have developed themselves, and shown a resemblance between the Hebrew and Indian languages in general which I cannot find between the Indian and any other language. I have no inferences, but let the facts speak for themselves."

On another page of the same volume,<sup>3</sup> we find this, from the pen of one Rev. William Hamilton, on the Iowa language:

"The principles of the language correspond more with the ancient than with the modern class of languages; with the Hebrew, so far as my knowledge of it extends, more than with any other, particularly in the conjugation of verbs, which is done by the help of pronouns, or fragments of pronouns. They also have some modes of expression which, I believe, are peculiar to the people of the East. Anything great is said to be like God (see Job 1:16), 'the fire of God' meaning a 'great fire,' and similar expressions."

Schoolcraft himself did not claim to have found among the Indians any striking evidence of kinship with the Hebrews, but he makes this observation:<sup>4</sup>

"One of the most striking traits of resemblance in the sound, orthography, and definition of words of the aboriginal languages to the Hebrew is that of the verb denoting existence."

In speaking of the verb denoting existence, Mr. Schoolcraft refers to the Hebrew *bajah*, to be, to exist. The "h," he says, is not always pronounced in Indian speech, the combination of the two long vowels "I" and "A" as in "I-au" more perfectly

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<sup>3</sup>Vol. 4, p. 397.

<sup>4</sup>Vol. 3, p. 61.

representing the sound; but the aspirant, he adds, is often distinctly heard from Indian lips.

A summary of the reasons why so many of the early students of prehistoric Americans believed they had found the remnant of the ten tribes may be attempted here:<sup>5</sup>

(1) The affinity of languages, as already pointed out.

(2) The belief of the Indians in the symbolical purification of water—the “water of regeneration.”

(3) The practice of circumcision. The earliest Spanish writers on America, such as Peter Martyr, Gomara, Bernal Diaz, Garcia, and Torquemada, all have declared that that rite was practiced by various American nations.

(4) The expectation of the coming of a Messiah. But for that fact, neither Cortez nor Pizarro could have made themselves masters of the natives.

(5) The use of Hebrew words such as *hallel*, for instance, in connection with religious celebrations.

(6) The resemblance of many Indian ceremonies to those of the Hebrews.

(7) The similarity between Indian and Hebrew moral laws.

(8) Traditions proving that both the Mexicans and the Peruvians had knowledge of the story of the Pentateuch, relating to the creation, the flood, the tower, etc. The Mexicans had a tradition regarding a book called *Teo-amoxtli*, the “divine book.”

(9) The traditions of the Mexicans concerning the migrations of their ancestors.

(10) The frequency of sacrifices.

(11) Finally, the acceptance by learned men, such as Las Casas, and of learned Hebrews, even, such as Rabbi Ben Israel and Montesinos, of the view that the Indians are of Hebrew descent.

*Christianity in Prehistoric America.* So weighty

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<sup>5</sup>*History of America Before Columbus*, Lippincott Co., 1900, pp. 204-32.

did the analogies bearing upon this question appear to many, that they were not content with the theory of a Hebrew origin for the Indians, but felt convinced that Christianity had been preached in America at some time in the dim past, probably by one of the apostles of our Lord. P. de Roo, an able exponent of this opinion, refers to Las Casas, Oviedo, and many others, as authority for it, and he quotes Sahagun to the effect that Quetzalcoatl was only one of several prophets who at various times reminded the people of the teachings of St. Thomas, who, he thinks, had preached the gospel here. Sahagun is also referred to as authority for the statement that the *coatl* in *Quetzalcoatl* means "twin" or "Thomas," and not "serpent," as generally believed, and that he, therefore, was none other than the apostle of the New Testament.

This is interesting, and also important. For it proves that in the judgment of some of the ablest students of prehistoric America, some of the Indian beliefs and rites could be accounted for on no other supposition than acquaintance, in a long ago forgotten past, with the religion of our Lord.

*The Satanic Theory.* To be sure, others, as Torquemada, Acosta, etc., had another solution to offer. They held that Satan had, by some means managed to teach the Indians false doctrines, to prevent them from accepting the true gospel the Spaniards had to offer! D'Acosta considered it admirable in "Sathan" that he counterfeited the sacraments as well as the "idolatry and sacrifices." Herera and Ondegardo felt sure that the devil had counterfeited



the "sacrament of confession."<sup>6</sup> Cortez and Bernal Diaz held similar views.

*Only Two Alternatives.* As far as this question is concerned, then, the early writers on America offer only this solution: Either the Indians had at some time heard and become familiar with Christianity; or, the little light, the little truth they had at the time of the discovery was given to them by Satan!

*Only Few Adherents of the Hebrew Theory.* Mr. Bancroft makes the remark that the advocates of the theory of Jewish descent, or, at least, those of 'them who have made original research, "are comparatively few." Perhaps so. But that is easily accounted for.

The early writers on America were not at liberty to record facts and give opinions for public information, unless the facts and opinions happened to be approved by the censors. And so it came to pass that important works on America were either suppressed or mutilated.<sup>7</sup> And this kind of censorship was ex-

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<sup>6</sup>Prescott, *Peru*, New York, 1898, Vol. 1, p. 97.

<sup>7</sup>The *Bibliotheca*, in Pinelo, a work the object of which was to illustrate the history of America by extracts from, and references to, valuable and unpublished manuscripts preserved in the most famous libraries of Spain and the public archives, especially those of Simancos, to which the author, through the interest of the duke of Medina de las Torres, obtained access, exists only in an epitome, and of the larger work, a learned writer has observed, "Not a leaf has been found." Garcia's *History of the Peruvian Monarchy* is also unknown. \* \* \* The council of the Indies took cognizance of all writers treating on America, requiring that they should be, previous to publication, submitted to a strict censorship, with the power of recalling, even after the publication, any work they thought fit."—From Kingsborough's *Mex. Ant.*, quoted by Mrs. Simon, *The Ten Tribes*, p. 8.

exercised in America as well as in Europe. Spanish prelates, such as Zumarraga and Landa, made bonfires in the public squares, of priceless carvings, paintings, and picture writings on wood, native paper, and deer skin, and so thorough was the infernal work of destruction, that only a few fragments of the native literature of Yucatan have ever been found since,<sup>8</sup> and it is probable that but for the plates of the Book of Mormon, the past of the inhabitants of the New World would be an unsolvable riddle—a sphinx wrapped in eternal silence.<sup>9</sup>

*The Reason for Opposition.* The reason for this warfare on American literary treasures is not hard to

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<sup>8</sup>At this distance of time, when the state of the world is so different from what it was in the sixteenth century, it may not be readily conceived how easy it was for the Council of the Indies, through the power vested in it, of permitting or prohibiting the general circulation of all writing relative to America, to keep the rest of Europe in a state of darkness respecting the history of the new continent. For three centuries those who successively composed that Council exercised their function as censors with the greatest vigilance. If powerful patronage or inadvertence on their part suffered in the first instance any obnoxious work to appear in print, it was sure to be soon recalled. Thus the *History of the Indies*, by Gomara, dedicated to Charles V, and the *Conquest of Mexico*, by the same author, dedicated to Don Martin Cortez, son of the celebrated conqueror, became prohibited books soon after their publication. But there were other works against which a silent war was waged in Spain.—*Ibid.*, p. 10.

<sup>9</sup>There is a famous manuscript, known as the *Codex Dresdensis*, preserved between glass plates, in the Royal Library at Dresden. It was discovered by Götz in Vienna, in 1873. There is another Maya chronicle, the *Codex Prezianus*, in the Imperial Library, Paris. In Madrid there are two manuscripts, the *Codex Cortezianus*, which is supposed to have been brought to Spain by Cortez; and the *Codex Troano*, discovered in a Spanish library. The *Popul Vuh* was found by Karl Scherzer in the University library at Guatemala, where it had rested in oblivion for 150 years, since its first discovery by Francisco Ximenes, who made a translation of it. This is the "Bible" of the Quichés. It has also been translated by Brasseur de Bourbourg. The *Chilam Balam* books were found by Dr. Berendt, in Yucatan. They were partly hieroglyph and partly Spanish. See Dr. Brinton's *Library of Aboriginal American Literature*, Vol. 6, and his *Essays of an Americanist*, pp. 255-73.

discover. In the first place, the Jews were bitterly persecuted in Spain at that time. It is claimed that 600,000 of them had been expelled about the time of the discovery of America by Columbus, and that they were perishing in great numbers on their way to unknown destinations. It would never do to admit that the Indians of the New World were Jews. Might not the exiled fugitives have hastened to America and perpetrated who knows what mischief, by the aid of the Indians, if they thought these were their brethren in martyrdom? To suppress the truth concerning the Indians was, clearly, part of the general warfare on the Jewish race.

In the meantime, lately it has been claimed that Columbus was a Jew, but that he hid the fact, because of the persecution of Ferdinand and Isabella.<sup>10</sup>

Nor would it do to admit that the Indians were in any sense, or ever so remotely, Christians, as might have been contended, if it were admitted that the apostles of our Lord had preached among them. The Spanish policy was one of spoliation. When Las Casas pleaded the Indian cause before Bishop Fonseca, a member of the Council for the Indies, and told him that 7,000 children had perished in Hispaniola, the prelate exclaimed, "Look here, you droll fool, what is all this to me, and what is it to the king?"<sup>11</sup> Exactly! The Spaniards, with a few very noble, individual

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<sup>10</sup>See a Lisbon Dispatch, *Deseret News*, Jan. 14, 1922, p. 7. "Associated with Columbus in the voyage were at least five Jews: Luis de Torres, interpreter; Marco, the surgeon; Bernal, the physician; Alonzo de la Calle, and Gabriel Sanchez. \* \* \* Luis de Torres was the first man ashore. \* \* \* He settled in Cuba."—*The International Jew*, Dearborn, Mich., 1820, p. 33.

<sup>11</sup>Fiske, *The Discovery of America*, Vol. 2, p. 452.

exceptions, were in America, to rob and to enrich themselves. It was necessary, therefore, to represent the Indians as "heathens," the worshipers of Satan, and to suppress everything contrary to that assumption. Hence the censorship, and especially the effort to cover up all reliable and intelligible information regarding, for instance, Quetzalcoatl, the Mexican Messiah.

*Not the Ten Tribes.* But, notwithstanding all this, neither the affinity of languages, nor the similarity in customs, religious conceptions and rites, nor the traditions, etc., prove that the American Indians are the Ten Tribes, or their descendants. The theory is not broad enough. It takes in only one set of facts, and leaves many other facts unexplained. It is perfectly true that the Indian languages have many Semitic words, but it is equally true that they are not Hebrew languages.

Rafinesque, who made a special study of the subject, divided the American languages into twenty-five groups. He placed the Haytian language in one group with the Arawak, Peruvian, and Chilean languages of the South, and the Darien, Maya, Mexican, Nachez, etc., of the North. He found in that group affinities with the Libyan, Egyptian, Bask, Persian, and Sanskrit. His conclusion was that the Haytians are of Pelasgic origin, and he derives the word *pelasgic* from *Peleg*, the son of Eber. (Gen. 10:25.) Another branch of the Pelasgians, he thinks, settled the shores of the Mediterranean.<sup>12</sup>

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<sup>12</sup>*American Nations*, Vol. 1, p. 217-19.

A more recent writer, T. S. Denison, comes to an almost similar conclusion.<sup>13</sup> He says:

"The Mexican language is Aryan in vocabulary and in verb construction. Its post-positive system suggests Turanian (Accadian) kinship, but it is analogous to that of the Indo-Iranian dialects descended from Old Aryan. In antiquity Mexican appears to lie between Sanskrit and Greek as indicated by both vowels and consonants. Mexican mythology partakes of the Aryan, Turanian, and Semitic."<sup>14</sup>

*The Autochthonic Origin.* Some of the foremost students of prehistoric America refuse to admit the Semitic or other analogies here pointed out. They regard them as mere accidental similarities. The Indians, they maintain, grew on American soil, and their culture developed here independently of any accessions from abroad. Marquis Nadaillac puts the theory in the form of a question:<sup>15</sup>

"Must we admit different centers of creation? Were the primeval Americans born on American soil? Could evolution and natural selection \* \* \* have produced on the shores of the Atlantic and the Pacific a type of man resembling the European and the Asiatic, alike in the structure of his frame and in his intellectual development?"

Mr. Bancroft rather thinks evolution and natural selection have produced such a man. The

<sup>13</sup>*Primitive Aryans of America*, Chicago, 1908, p. 9.

<sup>14</sup>*Aryan* is from a Sanskrit word meaning "excellent." It is akin to *Iran*, and, probably, *Erin*. It is the name of a prehistoric people that inhabited the region east of the Caspian sea. The Aryan language is supposed to be the source of Hindoo, Persian, Greek, Latin, Celtic, Teutonic, and Slavonic languages, known as the Indo-European group. The *Semitic* languages comprise the Hebrew, Aramæan, Assyrian, Syrian, Phonician, Arabic, Abyssinian, and Ethiopian. The Egyptian is classed as *Hamitic*.

<sup>15</sup>*Prehistoric America*, p. 15.

theory, although not proved, he says, "is, nevertheless, worthy of the gravest consideration."<sup>16</sup>

*Dr. Brinton* arrives at the conclusion that man came to America from western Europe, at a time when there must have been a land bridge between the two continents, of which Iceland and Greenland formed a part.<sup>17</sup> This migration happened so far back—"into a past for which we have no time measure."

*Dr. W. H. Holmes*<sup>18</sup> asserts that "no evidence has been found that man existed in this part of the world before or during the glacial period," and he favors Bering Strait as the possible gateway to America.

All agree that the American race, no matter what its origin was, is, if not "autochthonous," at least so modified and specialized as to be a race by itself, the *American race*. And this is, I think, indisputable. But the equally indisputable fact that both the Indian languages and other characteristic features of Indian culture show unmistakable Semitic and Aryan imprints also demands an explanation. It cannot be disposed of by laying it on a shelf and forgetting it. The Book of Mormon furnishes the explanation—the only possible explanation—and that without denying one single fact, scientifically established.

*What the Book of Mormon Claims.* The Book of Mormon tells us, as we have seen, that, let us say, four thousand years ago a small colony, under the leadership of the Brother of Jared, came to this hemi-

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<sup>16</sup>*Native Races*, Vol. 5, p. 129.

<sup>17</sup>*The American Race*, pp. 28-32.

<sup>18</sup>*Handbook of Aboriginal American Antiquities*, Vol. 1, p. 35.



sphere from Asia, from the very region of the original home of mankind after the flood. These colonists flourished here for perhaps eighteen or nineteen centuries, during which time they branched out in every direction, built cities and established "kingdoms." This accounts for the Aryan, or Asiatic, characteristics of the Indian languages and religious ideas.

The Book of Mormon tells us that about 600, B. C., two companies of colonists from Jerusalem, one later known as Mulekites, and the other as Nephites and Lamanites, came over and settled, the first in a northern country and the second in a southern. It also tells us that, about 200, B. C., the Mulekites united with a portion of the Nephites, and the two became one people. This accounts for the strong Semitic element in the languages and the culture of the Indians.

The Book of Mormon, further, relates that the Jaredites were decimated by savage warfare, accompanied by famine and pestilence, and that they were harrassed by murdering and plundering bands of outlaws. Under these conditions their civilization, naturally, suffered, and the people degenerated.

The Book of Mormon describes, also, how the Nephites and Lamanites, through internal strife and bloodshed, suffered a similar fate. In that book we read that the Nephites were driven from place to place and, consequently, were scattered in all directions. Some of them must have amalgamated with such remnants of Jaredites as may have been found in out-of-the-way places, while the main body retreated and was, finally, crushed at Cumorah, about

385 A. D. War and bloodshed continued among the Lamanites. All records had been destroyed, or hidden, to escape destruction. The voice of prophets was not heard. The wheels of civilization were turned backwards for a long time.

Such are always the consequences of long-continued warfare. We need only look at Europe today,<sup>19</sup> to see an illustration of the frightful rapidity of the descent of nations by the route of militarism, from the high positions of civilization to the depths below, from which the upward climb has been long and wearysome. And Europe's war lasted only four years. What would the ruin wrought have been in a hundred years?

From the Book of Mormon we also learn that our Lord himself visited this country, after his resurrection, and preached to the people, and, through his chosen apostles, established churches, and eventually, a reign of unity and peace, which lasted for about one hundred fifty years.

These facts explain the originality that is, undeniably, a characteristic of the Indian languages and culture. These grew and developed, as soon as circumstances permitted, with the battered remnants of Jaredite-Nephite-Lamanite achievements as their starting point. In that sense they are American—"autochthonous," if that term is preferred, while they retain unmistakable features of an Asiatic, both Semitic and Aryan, origin.

*Book of Mormon Supported by Scientific Opin-*

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<sup>19</sup>This was written in 1923.

*ion*. Scientific opinion, it seems to me, supports this view, as I read it in the Book of Mormon. Mr. Bancroft<sup>20</sup> says:

"Brasseur de Bourbourg, although he rejects Kingsborough's theory, thinks that some Jews may have reached America; he recognizes a Jewish type on certain ruins, and calls attention to the perfectly Jewish dress of the women at Palin on the shores of Lake Amatitlan."

Mr. Bancroft admits the possibility of the landing of "stray ships" in America, or even the landing of adventurous spirits, and then he says:<sup>21</sup>

"The result of such desultory visits would be exactly what has been noticed, erroneously attributed to immigration en masse.<sup>22</sup> \* \* \* This, then, would account for many Old World ideas and customs that have been detected here and there in America, while at the same time the difficulty which arises from the fact that the resemblances, though striking, are yet very few<sup>23</sup> would be satisfactorily avoided."

J. Catlin<sup>24</sup> says:

"I believe, with many others, that the North American Indians are a mixed people—that they have Jewish blood in their veins, though I would not assert, as some have undertaken to prove, *that they are Jews*, or that they are 'the Ten Lost Tribes of Israel.'"

"The first and most striking fact among the North American Indians that refers us to the Jews, is that of their worshipping, in all parts, the Great Spirit, or Jehovah, as the Hebrews were ordered to do by Divine precept. \* \* \* The

<sup>20</sup>*Native Races*, Vol. 5, p. 95.

<sup>21</sup>*Native Races*, Vol. 5, p. 130.

<sup>22</sup>Note that the Book of Mormon says nothing of an "immigration en masse at any time.

<sup>23</sup>That they are not "very few" I hope has been shown in another chapter.

<sup>24</sup>*North American Indians*, pp. 261 and 263.

North American Indians are nowhere idolaters—they appeal at once to the Great Spirit, and know of no mediator either personal or symbolical.”

J. W. Foster expresses the opinion that the Central Americans must have had, at one time, a more perfect language than those that have been preserved. He says:<sup>25</sup>

“While thus, then, the Indian spoken language has all the elements of a primitive character and of a high antiquity, there must have been another language, the vehicle of more exact expression and of more refined ideas, spoken by the inhabitants of Central America, which has become irrevocably lost.”

Mr. John Fiske, who verily believes that the aboriginal American, as we know him, came from the Old World at a time when land connection existed, nevertheless has this to say:<sup>26</sup>

“Whether the Indians are descended from this ancient population or not, is a question with which we have as yet no satisfactory method of dealing. It is not unlikely that these glacial men<sup>27</sup> may have perished from off the face of the earth, having been crushed and supplanted by stronger races. There may have been several successive waves of migration, of which the Indians were the latest.”

It seems to me that this conclusion is one that a student of the Book of Mormon must arrive at, as far as it deals with “successive waves of immigration.”

Concerning the question of the comparative antiquity of the Central American and South American civilizations, the opinion of the authorities differ.

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<sup>25</sup>*Prehistoric Races of the United States*, pp. 321-2.

<sup>26</sup>*The Discovery of America*, Vol. 1, p. 15.

<sup>27</sup>Of the existence of which Dr. Holmes says we have no evidence.

Mr. Philip Ainsworth Means, in his notes of Montesinos' list of Peruvian rulers, observes that the trend of modern historico-anthropological research, and our growing geographical knowledge alike make it impossible to believe that the South American cultures were of greater antiquity than those to the north of them in Central America. Everything, he says, indicates that the earliest ethnic shifts were from north to south.

Mr. John Fiske has arrived at a different view. He says that although the historic period for Peru dates no farther back than for Mexico, there are some reasons for supposing that the story of the Incas would carry us much farther into the past than anything to be found in Mexico. According to Sir Clements Markham, an extensive and consolidated empire was at one time governed from Tiahuanacu. Peruvian tradition has preserved the names of 65 rulers of the Pirua dynasty. Allowing 25 years for each, then they would cover thirteen centuries. But as there was at least 400 years of disintegration between this dynasty and the time of Manco Capac, the Pirua dynasty would have begun in the fifth century before our era. (John Fiske, *The Discovery of America*, vol. 2, p. 302-3.)

The fact is, as Mr. Fiske also observes, that the entire American continents, from the table lands of New Mexico and Arizona [and we may just as well include the Ohio and Mississippi valleys and the Rocky Mountain states], down to the fastnesses of Bolivia and the region of the Cordilleras was the field of culture of a high order, and that the South American level in some respects, notably in religious con-

cepts and practices, surpassed that of Central America, and further, that the little province of Chiriqui in Panama still gives evidence, in the numerous antique works of art there found, of its position as part of the connecting link between the northern and southern continents.

*A Mixed Race.* As stated, many scholars believe that the Indians are a mixed race. Rafinesque thought it highly probable that all the nearest nations of the Atlantic and Pacific coasts had either visited or colonized the Americas. He refers especially to the Phœnicians, the Etruscans, the Tartars, the Chinese, and the Polynesians. There is a story to the effect that Buddhist missionaries, in the fifth century of our era, came to Mexico by way of Kamtchatcha, and, according to newspaper reports, ancient Chinese glyphs have been found on the temple walls at San Juan Teotihuacan, near the City of Mexico, and this report, if authentic, would seem to lend support to that story. There are also reports of voyages of the Welsh and the Irish, to the American shores. Needless to say, the Book of Mormon neither affirms nor denies such reports. It confines itself entirely to the history of the Jaredites and the descendants of Mulek and Lehi. Whether other colonists did or did not appear in America at any time, scientists must find out from other sources. The word of revelation is not given on that question.

Another question discussed is whether the fossil remains found in early geological strata, both in South America and North America, do not prove the existence of man in this hemisphere way back in the



early tertiary age, and the probability that the Indian is the descendant of this early man.

That is another question with which the Book of Mormon does not deal. It confines itself to what happened to a very small portion of mankind after the building of the Tower. Nothing that scientists can find regarding man before, or even after, that event can come in conflict with what the Book of Mormon reveals concerning the descendants of the brother of Jared and Lehi, provided the men of science confine themselves to facts.

*Pre-Adamites.* A great many young students are uneasy because unable to reconcile the scriptures with the findings of scientists regarding the age of the human race on earth. The scriptures, it seems, allow only 6,000 years from Adam, while the scientists believe they have found evidences of man on earth many thousands, or even millions, of years further back than that. "No scientist," they tell us, "will admit for a moment that human evolution has proceeded as rapidly as the story in Genesis necessarily supports." They tell us that the Cro-Magnon man lived 25,000 years ago; that the Cro-Magnon man was preceded by the Neanderthal man; before him the Heidelberg man existed; and then the Trinil man, and the Foxhall man—all named from the localities in which their supposed remains have been unearthed. The Foxhall man, we are assured, lived in England about 500,000 years ago. Many are at a loss to find even a possible way to reconciliation between the seemingly irreconcilable statements of the sacred records and the findings of the sciences, and the

apparent contradiction is a great trial of their faith in the inspiration of the divine word.

The common argument by which it is sought to explain the discrepancy is, that the scriptures are precious manuals of religion, but not text-books on science. As books on religion, they lay down rules of conduct, and inspire faith and hope. They reveal God in Jesus Christ, but they do not pretend to state facts concerning the creation of the world.

But this reasoning is no way out of the difficulty. It takes for granted that the scriptures are partly true and partly not true, and it virtually leaves the reader free to accept what he thinks is true and reject the rest. The word of God cannot be "edited" and blue-pencilled in that way. It must either be accepted as we have received it, barring errors of transmission and translation; or it must be rejected *in toto*.

There is a better explanation. Competent Bible students have thought it probable that this world was inhabited before the days of Adam, who was the first "man," by a race which perished long before his advent. If this should prove to be the case, the remains found in the earlier geological formations may have belonged to that race, and furnish no basis for conclusions regarding a high antiquity of any part of the now living human family.<sup>28</sup>

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<sup>28</sup>Dr. R. A. Torrey, in *Difficulties in the Bible*, p. 31, says: "There is grave reason to doubt if anything in Genesis 1, after verse 1, relates to the original creation of the universe. All the verses, after the first, seem rather to refer to a refitting of the world that had been created and afterwards plunged into chaos by the sin of some pre-Adamic race, to be the abode of the present race that inhabits it, the Adamic race."

Orson Hyde also believed that this earth had been inhabited by a race that had lived and died here before Adam came, and that it, consequently, was refitted for him, as a house may be rebuilt and refurnished when a

*A Theory That May Have Merit.* But how could a race be destroyed, without the destruction of the earth?

An interesting theory was advanced a few years ago by Prof. LeRoi Tobey, which, if proved, would satisfactorily explain the periodical destruction of the higher life forms upon the earth, through alternating glacial periods and seasons of intense heat. The theory is briefly stated in an article in *Smith's Magazine* for July, 1906, and seems to me to be worthy of consideration.

According to this theory, our solar system describes a circuit around the star Arcturus in 104,000 years. We are now about midway between the perihelion and aphelion in this orbit, as the nearest point to and the farthest point from the central star is called, and we are being rushed toward the perihelion at the rate of 184,000 miles an hour.

That is to say, we have just arrived at the beginning of the beautiful solar spring. Behind us is

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new family is about to move in. He says: "The world was peopled before the days of Adam, as much so as it was before the days of Noah. \* \* \* When God said, Go forth and replenish the earth, it was to replenish the inhabitants or the human species, and make it as it was before." (*Jour. of Dis.*, Vol. 2, p. 79.) This statement was made in a sermon in Salt Lake City, Oct. 6, 1854, and it received the indorsement of President Brigham Young in the following words: "We have had a splendid address from Brother Hyde, for which I am grateful."

Without discussing the merits, or demerits, of this hypothesis, let me say that the other theory, according to which man, ages and ages ago, evolved from the most advanced beasts, is contradicted both by history and archaeology. As far as history goes back, it presents to our view some highly developed civilization, in some parts of the world with lower stages in other parts, just as is the case today. And, beyond the reach of written history, the earliest human skull ever found shows no marks of inferiority. It may, for aught we know, have, as Huxley puts it, "belonged to a philosopher." Barbary and savagery are, most probably, due to degeneration.

the winter, the evidence of which is still with us in the form of melting polar ice caps and diminishing glaciers, while before us is the spring and the summer of our solar system.

Our solar spring began March 21, 1905, we are told, and it will last 18,000 of our years. Then comes the summer, also 18,000 years, beginning June 21, 19,905. During this time Arcturus will appear from the earth as a sun, larger than the moon, and artificial light will not be needed night or day. But, probably, every living higher organism will be destroyed by light and heat. The autumn will begin Sept. 23, 37,905, and this season will merge into a winter that will last 50,000 years, beginning Dec. 22, 55,905. Arcturus will then appear as a mere point in the sky. The earth's winters will grow colder and colder. The ice will again form, and in Jan., in the year 82,905 the earth will be enveloped in ice, unless, indeed, the temperature of the solar winter is modified by the sun's drawing near to some other immense star in the Milky Way.

It was, we are assured, during the winter from which our sun has just emerged—the coldest “day” of which must have been about the year 23,095, B. C.—that the earth passed through its last glacial period.<sup>29</sup>

What appears to be slightly corroborative of this theory came in April, 1923, from the American consul in Bergen, Norway, in the form of a rap-

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<sup>29</sup>“If the close of the glacial period in the Ohio and Delaware valleys for example, should be placed at 20,000 years ago, it might in the region of the Great Lakes have been 10,000 years ago.”—Holmes, *Abor. Am. Antiquities*, Vol. 1, p. 73.

port to the Department of Commerce in Washington. The consul stated, as reported, that the Arctic Ocean had become much warmer that winter. Seals were retiring far north to the ice field much beyond their usual grounds. Ice fields were disappearing, glaciers were melting in Greenland, leaving bare ravines and moraines never seen before. The whitefish have vanished and herring and smelt have gone north to take their places. Dr. Hoel, geologist of the University of Norway, had just returned from an arctic expedition and reported that he found very little ice and that his soundings to a depth of more than two miles showed the north arm of the Gulf Stream very warm as far up as 81 degrees 21 minutes, nearly 14 degrees inside the arctic circle. An arctic fisherman, he stated, said that it has been growing warmer in the arctic since 1918.

*The Value of This Theory.* I am not stating this as a demonstrated proposition, but as a possible explanation of certain facts. The scientists tell us that they find remains of human beings and human handicraft in certain geological strata which date back from twenty-five to five hundred thousand years. It follows, they argue, that the present human race must be that old. The answer is, not necessarily. Those remains may, possibly, belong to a race that lived and died before the present race came to this earth. And that is a sufficient answer to the theory advanced for the purpose of discrediting a word of God.

“Believe in God; believe that he is, and that he created all things, both in heaven and in earth; believe that he has all wisdom, and all power, both in heaven and in earth; believe that man doth not comprehend all the things which the Lord can comprehend \* \* \* retain in remembrance the greatness of God and your own nothingness, and his goodness and long-suffering towards you, unworthy creatures, and humble yourselves even in the depths of humility, calling on the name of the Lord daily, and standing steadfastly in the faith of that which is to come, which was spoken by the mouth of the Angel.”—(King Benjamin, Mos. 4:9, 11.)



## CHAPTER TWENTY

### SOME OF THE FUNDAMENTAL DOCTRINES OF THE BOOK OF MORMON

THIS attempt at an introduction to the study of the Book of Mormon would be incomplete without a brief statement of some of the fundamental doctrines of this wonderful record.

#### CONCERNING GOD

*The Cosmological Argument.* The Book of Mormon resembles the Bible in this respect that it takes the existence of God for granted. Handbooks on theology generally begin by stating the philosophical arguments supposed to *prove* that there is a supreme Being, but God's books do not argue that question. "In the beginning God created the heavens and the earth" is the sublime opening statement of the Bible. One of the first incidents told in the Book of Mormon is that of a vision of the Prophet Lehi, in which he sees "God sitting upon his throne, surrounded by numerous concourses of angels in the attitude of singing and praising their God." (1 Ne. 1:8.) There is no attempt at argument; no appeal to the reasoning faculty of man; only a plain statement of a sublime fact, in the simplest possible language: *God Is.*

And yet, when the inspired writer has occasion to rebuke atheism, he applies the cosmological argument with the greatest possible force. He says:

"If there be no God, we are not, for there could have been no creation." (2 Ne. 11:7.)

That argument is unanswerable.

Philosophers have, indeed, asserted that God is not needed to account for the existence of worlds. Matter itself, they have told us, possesses all the potency necessary to account for all established facts. In this conclusion vast numbers in our superficial age concur and, at least pretend to, find satisfaction. If published accounts are true,<sup>1</sup> atheism is spreading with astonishing rapidity, not only among the illiterate but in our schools, colleges and universities, as well as outside our institutions of learning, as a result of intense propaganda of a strong association for the advancement of atheism.

The aims of this association are freely stated: Do away with chaplains in congress, legislatures, and in the army and navy. Recognize no religious festivals. Stop "bootlegging" Bible and religion in the schools. Use no Bibles to take an oath on. Do away with Christian morality. Take "In God We Trust" off the coins.

This program has been adopted by numerous organizations, calling themselves the society of "Damned Souls," "The Society of Godless," "God's Black Sheep," "The Devil's Angels," and other similar names. One of their publications has the following blasphemous paragraph:

"The Greek Zeus used to strike fear into the hearts of all but the most courageous. Today he is a harmless, powerless relic. Jupiter made the Romans hit the sawdust trail, but

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<sup>1</sup>*Literary Digest*, July 2, 1927.

today even a Christian Fundamentalist isn't afraid to thumb his nose at this scepterless God. If history repeats itself—and they say it does—perhaps some day the bewhiskered Jewish—[let us leave the sacred name out]—will no longer be 'Big Bad Bill.'<sup>2</sup>

Against such ignorant, blasphemous, arrogant atheism, the writers of the Book of Mormon stand up, as it were from their graves, in righteous rebuke. They say, in substance: You atheists, you materialists, you monists, etc., do not go far enough in your negation. You deny the existence of God, but, in order to be consistent, you must also deny the existence of the land in which you live, and the mountains, the islands, the forests, the animals, the plants, the earth, the sea, the sun, the stars, and, above all, your own existence, and say that the whole creation is only imagination. To admit the reality of the creation and then deny the existence of the Creator is an inconsistency, a self-contradiction, impossible in the reasoning of any intelligent being.

The Book of Mormon testifies to the existence of God (2 Ne. 2:13, 14; 11:7; Mor. 9:19) against all forms of atheism, and gives us as complete a picture of the Godhead as we in our mortal state, can perceive.

*Three Persons in the Godhead.* According to the Book of Mormon, as well as the Bible, there are three glorious, exalted, sovereign persons in the Godhead: The Father, the Son and the Holy Ghost.

Originally the term *God* included the entire plurality of divine personages, and even archangels

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<sup>2</sup>*Literary Digest* for July 2, 1927.

and angels. The divine name, *Elohim* (the plural form) proves the plurality, but gradually that form of the word became the name of the supreme Ruler of the universe. He is the Elohim, the mighty One, also called the Father,<sup>3</sup> and the plural form of the name is retained to denote the greatness of his majesty, power and glory. Generally, when the name is used without any qualification, it stands for the first *Person in the Godhead*.

*The Father: Two Theories.* There are two main theories concerning the relationship of God, the Father, to the children of men.

One conceives of God chiefly in cold juridic terms. He is an absolute sovereign, an avenger of sin for his own glory, meeting out punishment in an eternal fire, merely to satisfy his hunger and thirst for justice. In this concept of God, man comes in as a corrupt, diseased or otherwise defective being, utterly helpless. Some have even gone so far as to assert that God decreed that a certain number of human beings were created for the purpose of sinning, in order that the Creator might have a chance to send them to eternal torment and thereby display his own power and glory.

Christ taught the doctrine of the Fatherhood of God and the brotherhood of man, and that is the other conception of the relationship between God and man. It is as old as mankind. Christ revived

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<sup>3</sup>"The words 'Yahweh our Gods,' which show that Yahweh was identified with the Gods, *Elohim*, of the polytheistic period of the ancient Hebrew religion; it is, however, possible that when the verse in Deuteronomy was written the word Elohim had come to mean the Great God of the Hebrews, although originally it had meant a collection of sacred divine beings." (E. A. Wallis Budge, *The Gods of the Egyptians*, Vol. 1, p. 141.)

it. His disciples proclaimed it and endeavored to put it into practice. It was almost lost sight of again until the Reformation, when it was brought to the attention of those who yearned for human liberty, and it contributed greatly to the success of the world struggles which culminated in the form of government upon which our republic rests. For this government recognizes human rights as between man and man, rulers and ruled, and it has become clear that God himself, who raised up men to institute this government, surely respects the rights and privileges he has given his children, which are the very foundation of their responsibility as free agents.

With the attention thus turned to the doctrine of the Fatherhood of God, the life of Christ has been studied more closely than ever, since it is in Christ that God, the Father, is most clearly revealed.

In the Book of Mormon God is revealed as the Eternal Father, the Creator, Omnipotent, Infinite in perfection, in wisdom, goodness, in love and mercy, as well as justice. He reigns supreme and he proclaims his Son to the children of men: "Behold my beloved Son, in whom I have glorified my name—hear ye him."

*References:* 1 Ne. 11:21; 13:40; Mos. 15:4; 1 Ne. 17:36; 2 Ne. 2:14; Jac. 4:9; 1 Ne. 1:14; Mos. 3:5; 3 Ne. 12:48; 2 Ne. 1:10; 2 Ne. 1:15; 4:21; 26:24; Mos. 4:11; Jac. 3:2; Mos. 13:14; 1 Ne. 16:35; 2 Ne. 9:17, 26, 46; Mos. 3:38; 1 Ne. 22:26; Mos. 3:5; 12:21; 3 Ne. 11:3-7.

It is perfectly clear from this, that God, in the Book of Mormon, is revealed as a sovereign, but who rules as a wise, good, loving and just Father in the

midst of his family; not as an Eastern despot in the midst of slaves and sycophants. He is the supreme Ruler of beings to whom he has given free agency, and he rules under the celestial law of Common Consent. In his sovereignty he controls even that which seems accidental. Even seemingly trifling means and sometimes the wicked, serve, unknown to themselves, his purposes. He forgives the repentant sinner. He hears and answers prayer, and he takes care of those who put their trust in him, as loving, obedient children.

*References:* 1 Ne. 16:20; Alma 19:36; 26:37; 29:8; Jac. 7:22; Alma 33:4-6; Mos. 27:14; 3 Ne. 17:15-21.

*The Son.* There is a tendency among modern professors of Christianity to accept the doctrine of the divinity of Jesus, on the slippery ground that every human is divine. This, they argue, follows from the fact that all nature is permeated by the divine, supreme essence. In one sense, they say, all men are divine, and Christ is no more divine than we all are, or than all existing creatures are, for that matter. The only difference between him and us is, in their view, this, that he realized that he was divine, while we hope to be able to realize our divinity—some day.

It is not denied that there is some truth in the conception of a universal divinity. We are all God's children. But Christ is much more than a child among children. He is the Creator, our Savior, our Redeemer, the Captain of our Salvation, the Mediator between the Father and the rest of God's children. And that is a great difference.



The Book of Mormon is a mighty witness for the divine character and mission of our Lord.

This record states expressly that he is God: "There is a God, and he is Christ." He is "the Eternal God," and "God Omnipotent." He who died for us is the "Creator," the "Father of heaven and of earth, the Creator of all things." He is "the Father," the "Eternal Father," the "*Beginning* and the *End*, the *First* and the *Last*." He is so intimately associated with God, the Father, that, in his relation to the children of men, he is both the Father and the Son. He stands in God's stead. God has delegated to him all power in heaven and on earth, and he is one member of the great, divine, presiding and governing Council of Three, the Father, Son, and the Holy Ghost, to whose communion baptism in his name and by his authority admits the redeemed child of God. He is, furthermore, "without beginning of days or end of years."

*References:* 2 Ne. 11:7; 26:12; Mos. 5:15; 2 Ne. 9:5; Hel. 14:12; Mos. 7:27; Alma 11:38, 39; 3 Ne. 11:27; Mos. 15:2; Ether 3:14; Alma 13:9.

But although he is, in this sense, God, the Father, God, clothed in majesty and power and glory, he is also the Son of God; he is the "Beloved Son," in whom the Father has glorified his name; he is the "Only Begotten Son," and also the "Redeemer" and the "Lamb of God," and the only "Savior" of mankind.

*References:* 1 Ne. 10:17; 11:17; Alma 13:16; Hel. 3:28; 3 Ne. 9:15; 3 Ne. 11:7; Jacob 4:5, 11; Alma 12:33, 34; Hel. 5:12; Alma 34:7, 14; Mos. 16:13; Alma 38:9; Moro. 3:3; Mos. 15:1-4; Ether 3:14.

It may be seen from these references that in the Book of Mormon Christ is, as already stated, revealed as "being the Father and the Son." This is explained thus: "Because he dwelleth in the flesh, he shall be called the Son of God," and the Father "because he was conceived by the power of God," thus becoming the Father and the Son.

*The miraculous birth of Christ* is clearly stated in this Record. He was born of a virgin, conceived "by the power of the Holy Ghost."

*References:* I Ne. 11:14-23; Alma 7:9, 10.

The doctrine of the virgin birth of our Lord has been assailed even by some who profess to believe in his divine mission. But alas! for the inconsistency of skepticism. Our Savior either began his mission on earth as Matthew and Luke state, or else Christianity is a fraud *in toto*. The evidence for this stupendous miracle is of a different nature from the evidence for the miraculous life and the resurrection of our Lord. The latter is of a public character, resting on his public administration and teachings; the former is of an entirely private character, originally known only to the few, most intimate friends of the mother. It could not, clearly, have been a subject of public discourses during her life time. And yet, the account must have come from Mary herself, who, as Luke informs us, "kept all these things and pondered them in her heart" (Luke 2:19), as she, naturally, would do her most sacred experience in life. In rejecting, then, the virgin birth of Christ, the testimony of his own mother is set aside as false. Can a *Christian* do that? No, a true Christian will

contemplate the character as well as the work of his Savior and exclaim with Paul: "Thanks be unto God for his unspeakable gift."

*The Holy Ghost.* The third person in the great divine Council of Three is the Holy Ghost, also called the Holy Spirit, and the Spirit of the Lord. In 1 Ne. 11:11, if I read the passage correctly, Nephi in his prophetic vision sees him as a personage of spirit, in the form of man. He sees him coming down out of heaven at the baptism of our Lord. He represents him as the exalted Person who confers divine authority on the servants of God; who sanctifies those that, through faith and repentance, enter the High Priesthood; who imparts knowledge, faith, the gift to speak, power to ordain to the Priesthood, and "many" other gifts of God, enumerated in Moroni 10:9-19.

*References:* 1 Ne. 11:27; 2 Ne. 31:8; 1 Ne. 10:22; Alma 13:12; Ether 12:33; 3 Ne. 16:4; Jac. 7:12; Moro. 19:7; 2 Ne. 26:13; 2 Ne. 32:3; 33:1; Moro. 3:4; 10:8-19.

It is the Holy Ghost that "bears record," or testifies, of the Father and of the Son. He manifests, or expounds, the word of God. It is, therefore, a great sin to deny him, or to contend against him.

*References:* Ether 11:36; 1 Ne. 10:11; Moro. 8:9; 2 Ne. 28:4; Alma 34:38; 39:5, 6.

The three are *one*, but not one individual person. They are three persons, in one great divine council.

"The Godhead is a type of unity in the attributes, powers, and purposes of its members. Jesus, while on earth, and in

manifesting himself to his Nephite servants, repeatedly testified of the unity existing between himself and the Father, and between them both and the Holy Ghost. This cannot rationally be construed to mean that the Father, the Son, and the Holy Ghost are one in person, nor that the names represent the same individual under different aspects. \* \* \* Immediately before his betrayal, Christ prayed for his disciples, the Twelve, and other converts, that they should be preserved in unity, 'that they all may be one' as the Father and the Son are one. We cannot assume that Christ prayed that his followers lose their individuality and become one person, even if a change so directly opposed to nature were possible." (Dr. James E. Talmage, *Articles of Faith*, p. 40.)

*References:* 3 Ne. 11:27, 36; 28:10; Alma 11:44; Mormon 7:7.

The doctrine of some modern philosophers that the Father, the Son, and the Spirit are merely terms expressing three modes in which the all-permeating divine essence relates itself to the experience of man finds no support in the Book of Mormon. Nor does this Book teach that in the Father we see "the Absolute in its original oneness;" in the Son its "self objectification," and in the Spirit "the reunion of the two"—a set of phrases, the uselessness of which is their most conspicuous feature. On the contrary, the Book of Mormon, as the Bible, teaches, I repeat, that there are three distinct persons, perfectly united in their divine council, in their plans and purposes; united into one in the same sense, as Dr. Talmage reminds us, that Jesus, our Lord, was, and is, one with the Twelve.

The doctrine is exceedingly clear in the Book of Mormon:

"And now, behold, this is the doctrine of Christ, and the

only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God without end." (2 Ne. 31:21.)

Again:

"Christ the Son, and God the Father, and the Holy Spirit, which is one Eternal God." (Alma 11:44.)<sup>4</sup>

*The Holy Spirit.* But, according to the Book of Mormon, as well as other scripture, there is also a Holy Spirit, sometimes called the Holy Ghost, which is not a person, but rather a divine essence, a force, or fluid—for want of a better term—which permeates all that exists. It is the medium through which God communicates with the world, and more especially with his children. It is through the presence of this holy, divine spirit that order is preserved in the universe. Were this mighty force withdrawn, the world would return to chaos. The planets would stop revolving in their wonted courses. The fountains of the great deep would again break its fetters and overflow; and even human society would fall into ruins. It is that Spirit, in whom "we live, and move, and have our being." It is through his Spirit that Christ gives light to all and all things. It "proceedeth forth from the presence of God to fill the immensity of space; it is the light which is in all things; which giveth life to all things; which is the law by which all things are governed; even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things." (Doc. and Cov. 88:4-13.) It is through

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<sup>4</sup>"Let me tell you, the Holy Ghost is a man; he is one of the sons of our Father and our God; and he is that man that stood next to Jesus Christ, just as I stand by Brother Brigham."—(Heber C. Kimball, Aug. 23, 1857; *Jour. of Dis.*, Vol. 5, p. 179. Compare 1 Ne. 11:11.)

this Spirit that God "is above all things, and in all things, and is through all things, and is round about all things." (Doc. and Cov. 88:41.)

It is this Spirit that is imparted to the repentant believer who receives baptism and the laying on of hands by an authorized servant of the Lord. And it is through this Spirit that the spiritual gifts are distributed.

*References:* 1 Ne. 3:20; 13:12; Alma 5:47; Hel. 5:45; Moro. 10:8, 9; 3 Ne. 19:9-23.

### CONCERNING MAN

*Origin.* In the Book of Mormon, as in the other inspired scriptures, the two-fold nature of man—body and spirit—is clearly recognized. The spirit "possesses" the body. At death there is a separation between the two, and at the time of resurrection they are again united. These two, the spirit and the body united, is Man, and man thus constituted is of divine origin.

*References:* 2 Ne. 9:6; 9:22; Alma 11:41-45; 2 Ne. 26:4, 5; Moroni 7:41.

Adam, the progenitor of the race, is the son of God. He was the first man. And he obtained existence on this earth, in a body, by a special act of creation. And not only that, but he was created in the image of God; that is to say, the man was created after the body of the spirit of Jesus Christ.<sup>5</sup> His spiritual body was the pattern for our mortal bodies.

<sup>5</sup>"All men in the beginning have I created after the body of my spirit. (Ether 3:14-17.) This is the only place in the Book of Mormon where pre-existence is clearly spoken of, and this was revealed before the organization of the Church." (Orson Pratt, *Jour. of Dis.*, Vol. 3, p. 352.)



*References:* Alma 34:34; 18:34, 36; 22:10; Mos. 7:27; 1 Ne. 17:36; 2 Ne. 2:12, 15; 29:7; Mos. 2:20; Morm. 3:20; 9:12; Ether 1:3.

The doctrine of creation is contrary to any other explanation of the origin of man. It is particularly opposed to the evolutionary theories of Darwin and Lamarck and their various and diverse schools of disciples—theories that have been facetiously characterized as “the gospel of dirt.” By recognizing the Fatherhood of God, it sets aside the speculations of philosophers, whose indisputable aim it is to account for the existence of the world without God.

*Man a Free Agent.* According to the Book of Mormon, man is a free agent. He is capable of discerning between good and evil, light and darkness, sin and righteousness, and to choose one thing and reject the other.

*References:* 2 Ne. 2:27-29; 17:15; Helaman 14:30.

On this point modern thought generally agrees with the Book of Mormon. The old, fatalistic conception that man is merely, as it were, a stone thrown by a supreme Being from the precipice of time into the abyss of eternity, necessarily describing a certain arc in its course and stopping in a predetermined place at a predetermined time, is no longer held. The very existence of a consciousness in man of his duty to do certain things and to avoid others presupposes, it is admitted, free agency. For none can feel it a duty to do what is known to be impossible.

But why, then, did Adam fall?

*The Fall.* On that question the Book of Mormon is explicit.

The old orthodox view has been that although our first parents were created innocent and holy, they were deceived by the fallen angel, sinned and fell from the original state of moral perfection, and thereby brought death, sin, and endless misery upon their children and all creation.

Modern thought has tried to get rid of the story of the fall entirely, explaining it as a venerable myth. Evolutionists have seen in the story a proof of their theory of the descent of man from a brute ancestry; forgetting the apparent fact that there is not a brute that does not stand higher than the moral level of a great many depraved, debased human beings, thus furnishing no starting point there for a supposed upward evolution.

According to the Book of Mormon, the fall was a necessary part of the "great plan." "Adam and Eve were in the beginning eternal beings, and were not under the ban of mortal death. Subject to death they must become, however, if their posterity should inherit corruptible bodies. The fall, then, was a deliberate use of law, by which act Adam and Eve became mortal, and could beget mortal children."<sup>6</sup>

The story of the fall is not a myth. It is a record, in poetic, highly figurative, language, of an actual occurrence. It is a record of the transition of man from a state of innocent, childlike purity, to that of a more mature age, when, the immediate divine tutelage having been completed, Adam was

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<sup>6</sup>Dr. John A. Widtsoe, *Rational Theology*, p. 47.

prepared to begin for himself the struggle for existence and progress. And so, "Adam fell that man might be."

All the particulars of the story are not clear. That Adam and Eve, were, literally, our ancestors, and that the "serpent" was Lucifer, the rebellious outcast from heaven, is certain. Just what facts are represented by the symbolism of the tree, the fruit, the eating, etc., is not obvious. The tree of life, which Lehi saw in his dream, the angel explains, was "a representation of the love of God," as manifested in the earthly mission of his only begotten Son. (1 Ne. 11:20-33; 15:33.) In Indian legends, a tree with four roots represents the brotherhood of man.

In the same way, we may be sure, the tree of knowledge and the tree of life, in the narrative of the fall, represent important realities in the experience of our first ancestors.

The consequences of the partaking of the forbidden tree by our first parents were that they came in possession of knowledge of good and evil but were "cut off both temporally and spiritually from the presence of the Lord." This was "death." And in this condition they became self-willed, "carnal, sensual and devilish." (Alma 42:3-10.) That was a "fall" which called for a plan of salvation. God supplied that plan, and thereby the fall became a "fall upward."

*The Atonement.* A plan of salvation, as has just been stated, had already been prepared. On this subject the Book of Mormon is exceedingly clear. But for the atonement all mankind would perish. The

atonement was effected through the sufferings and death of the Son of God. He took upon himself the transgressions of his people, and atoned for the sins of the world. His atonement is specially for those "who have fallen by the transgression of Adam, who have died not knowing the will of God concerning them, or who have ignorantly sinned." That includes all who have died outside the light of revelation. The atonement satisfies the demands of justice. Mercy comes because of the atonement, and it brings about the resurrection and makes it possible for the children of Adam to return to the presence of God.

*References:* Mos. 4:7; 13:28; Alma 34:9; Alma 33:22; 34:8; 36:17; Mos. 3:11; 2 Ne. 25:16; 2 Ne. 9:26; Alma 42:23.

The modern spirit of so-called enlightenment is entirely out of sympathy with the Christian doctrine of atonement. It has placed man on a pedestal of independence, where he seems to have no need of the divine plan of salvation. But the fact remains: Outside this plan the world is "dead." Through Christ alone can man regain "paradise lost."

"The inference that the Church of Jesus Christ of Latter-day Saints is not a Christian organization is too absurd to require any extended comment. The foundation upon which the Church rests is faith in God the eternal Father, his Son Jesus Christ, and the Holy Ghost, which constitute the Godhead. The Church teaches and its members testify that Jesus Christ is the Son of God, that by him the worlds were created, and that through the redemption wrought out, because of the atonement which he made, all mankind are redeemed from death, the penalty which was pronounced upon our father Adam because of transgression, and that through obedience to the doctrines which he taught we may be redeemed from personal sin. We

bear witness to the world that there is no other name under heaven, nor is there any other means by which man can attain to glory, exaltation and eternal life except through the medium of Christ our Lord.”<sup>1</sup>

### CONCERNING THE CHURCH

*Two Opinions.* There are two widely differing opinions concerning the nature, characteristics and mission of the church. One is that it is a kind of religious-political world organization, existing for the purpose of keeping the “masses” in subjection and providing them with bliss hereafter, on condition that they do their duties here patiently and comply with the rules of the church. Outside this organization, according to this view, there is no salvation. The other opinion, held by many Protestants, is that the church is no organization at all, but merely the sum total of all believers in our Lord, whom he, and none else, knows as his. According to this opinion, one visible church organization is about as good as another. They are all aiming at the same goal, and the members of the many churches, if they are honest and sincere, will reach the one blissful abode by different routes. It is like traveling to the same Rome by a hundred converging roads.

In the Book of Mormon, both these views are met.

*The Church of God.* Already about 147 years before our era, the Prophet Alma founded a church that was called “The Church of God” or, “The Church of Christ,” in the land of Mormon. The

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<sup>1</sup>From a conference sermon by Pres. Anthony W. Ivins, April 3, 1927.

prophet held meetings at the Waters of Mormon. Multitudes gathered to hear him, and those who believed were united as members of the church. They had repented of their sins and by faith embraced the redemption that God has provided. But this was not enough. (1) They were desirous of coming into the fold of God. (2) They wanted to be called his people. (3) They were willing to bear one another's burdens, to make them lighter. (4) They were willing to mourn with those that mourned and comfort those that needed comfort. (5) They were willing to be witnesses for God in all places and at all times, in order that they might be numbered with the redeemed in the first resurrection, and have eternal life. Such being their desire, they were qualified to enter the church by baptism. None else could be a worthy member.

The church was, at it still is, a tangible organization, and the members covenanted with God, in their baptism, that they would serve him and keep his commandments.

*References:* Mos. 18:1-17.

*Officers.* As an organization the church had officials, whose mission it was to watch over the members as shepherds. These were to be "men of God." Alma says: "Trust no one to be your teacher nor your minister, except he be a man of God, walking in his ways and keeping his commandments."

Alma, the founder of the Church, was its High Priest. By the authority of the Lord he appointed priests and teachers and consecrated them, and none received authority to officiate in these callings except



through him. The calling of a priest was to preach and teach the people concerning the kingdom of God, and in the church founded by Alma there was one priest to every 50 members. The order of the High Priesthood is "after the order of the Son of God," without beginning and without end. Those who held it were to labor with their own hands for their support.

In addition to the High Priest and priests there were elders and teachers. Nephihah was an elder, who, with the consent of the people, was by Alma, the High Priest, appointed both lawgiver, judge, and executive, in order that he himself might have more time to preach. This was an emergency measure, at a time when pride, prosperity and iniquity threatened the community with destruction.

The special functions of these ministers may be gathered from Mos. 26:1-7, where we read that when it became necessary to admonish unbelievers on behalf of the church, they were delivered, by the teachers to the priests, and by these they were brought before the High Priest.

*References:* Mos. 18:18, 24; 23:14-16, 17, 18; Alma 4:18; 5:3; 8:23; 13:2-9; 10:19; Alma 1:7; 4:11-20.

In his vision, Nephi saw the Twelve Apostles of the Lamb, that were to be appointed in due time, and especially the Apostle John, who has left his imprint upon the gospel message of the Redeemer in the latter days as well as formerly. When our Savior came to his people in the land of Bountiful he called twelve disciples and endowed them with authority to teach and to baptize. The names of the Twelve were,

Nephi, Timothy, Jonas, Mathoni, Mathonihah, Kumen, Kumenonhi, Jeremiah, Shemnon, Jonas, Zede-kiah and Isaiah.

Nephi and Timothy were brothers and Jonas I., was the son of Nephi. Timothy had been raised from the dead. Mathoni and Mathoniha were brothers. Nephi was baptized first. Then he baptized the others who had been chosen. After their baptism the Holy Ghost (or Spirit) fell upon them, and they were encircled by fire; angels administered to them and Jesus came and stood in their midst.

*References:* 1 Ne. 11:35, 36; 12:7-10; 14:20, 24, 25, 27; 3 Ne. 12:1; 13:25; 15:11; 19:4-36; 20:1-6; 26:17-21.

In addition to the disciples, who also were called elders, there were priests and teachers. These were ordained by the Twelve by the power of the Holy Ghost.

*References:* Moroni 3:1-4; 6:1.

*The Priesthood.* The officers of the church in all ages and dispensations are the bearers of the Priesthood and, as such, the servants of the Lord and his people.

"Some people ask, 'What is Priesthood?' I answer, 'It is the legitimate rule of God, whether in the heavens or on the earth; and it is the only legitimate power that has a right to rule upon the earth; and when the will of God is done on earth as it is in the heavens, no other power will bear rule.'" (John Taylor, *Jour. of Dis.*, Vol. 5, p. 187.)

*Two Churches.* According to the Book of Mormon, there are two, and only two, churches, the

church of the Lamb of God, and the church of the devil.

If I understand the solemn truth, here revealed, correctly, it refers more particularly to the two kingdoms, the kingdom of God (also called the kingdom of Christ), and the kingdom of the adversary. This view seems to be justified by the fact that the church is sometimes referred to as the "kingdom." (1 Ne. 22:22-26.) These two kingdoms are both upon the earth among the children of men. Each has its own form of government, diametrically contrary to that of the other. The government of the kingdom of God is founded on the celestial principles of righteousness, common consent and equality. The government of the adversary is founded on principles of iniquity, compulsion and despotism. These two kinds of government originated in the spiritual world before the foundations of the earth were laid; they came to the earth with the conflict between the Son of God and Lucifer. They are the only two kinds of government that exist, or can exist.

*References:* Kingdom of God: 1 Ne. 14:10; Alma 5:50; 7:9; 3 Ne. 3:10, 20; Jac. 1:6; Alma 34:36; Kingdom of the Devil: 1 Ne. 14:3; 22:22; Alma 5:25, 39; Ether 8:24, 25.

*Sacred Institutions.* The church, according to the Book of Mormon, has the sacred institutions, or ordinances,<sup>8</sup> with which readers of the New Testament are familiar. These ordinances are especially baptism, the laying on of hands, the breaking of the bread, prayer, and the "fellowship." (Acts 2:41-47.)

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<sup>8</sup>I use the term ordinances in the same sense that Paul uses it (Heb. 9:1), viz., as divine requirements in addition to the demands of the moral law, which are "commandments."

*Baptism.* Lehi spoke to his sons of the baptism of John the Baptist, of whom the Old Testament prophets had prophesied, and explained to them that the promised Messiah would be baptized by him, at Bethabara, a place, the location of which, no doubt, was known to Lehi, although it is unknown now. Faith and repentance are the first necessary conditions of baptism; without these the ceremony would be null and void. Repentance and baptism are the "gate" to the straight and narrow path. By baptism the believer takes upon him the name of Christ and makes a covenant that he will keep his commandments and serve him. Baptism must be performed by divine authority and in the name of Jesus Christ. The manner in which baptism is to be performed is expressly stated by our Savior: "Behold, ye shall go down and stand in the water, and in my name shall ye baptize them. And now behold, these are the words which ye shall say, calling them by name, saying: Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And then shall ye immerse them in water, and come forth again out of the water."

This decides for ever the question of the mode of baptism. There is only one mode—immersion, by one having the authority from God; no other form is Christian baptism.

It follows from this that baptism of infants is not part of the ordinance instituted by Christ. Little children are "without the law;" they are "alive in Christ" through the power of his redemption, and

they cannot repent; to baptize them is, therefore, "mockery."

The following records of baptisms should be read carefully: By Alma in the Waters of Mormon. (Mos. 18:7-17.) Alma in the land of Melek. (Alma 8:3-6.) Baptism of Zeezrom (Alma 15:1-14) in the land of Sidom. Baptism of 8,000 Lamanites in Zarahemla (Hel. 5:17-19) by Nephi, the son of Helaman, and his brother Lehi. The baptism by Nephi, the disciple of Christ. (3 Ne. 19:10-13.)

*References:* 1 Ne. 10:9, 10; 2 Ne. 31:5; 9:22-24; 31:13, 14, 17, 18; Moroni 8:25, 26; Moroni 6:3, 4; Mos. 18:17; 3 Ne. 1:23; 11:22-28; Moroni 8:8-26.

*Baptism of Fire and of the Holy Ghost.* Intimately connected with baptism in water is baptism in that sacred "fire," which gives spiritual power and light, and which is called the Holy Ghost, or, if the other term is preferred, the Holy Spirit. It is the promise of the Son to whomsoever is baptized in his name, after true repentance, that the Father will give to him the Holy Ghost, as it was given to the Son. It is through this Spirit that the Father bears record, or testifies, of his beloved Son; and, on the other hand, the Holy Ghost, by the same Spirit, bears record of the Father and the Son. The promise of the Lord is, that after the believer has been baptized in water, he himself will administer the baptism with "fire and with the Holy Ghost." But the means by which he imparts his Spirit, with all the power and authority that it implies, is the laying on of hands, for so he instructed his disciples, at the time of his first appearance (Moroni 2:2.)

*References:* 2 Ne. 31:8, 12, 13; 3 Ne. 11:35, 36; 12:1; 19:11-14; 26:17, 18; 3 Ne. 18:37; Moroni 2:1-3; 3:1-4.

It is necessary to have clearly before our minds the difference between the Holy Ghost as a divine person, one with the Father and the Son, and the Holy Ghost or Spirit, which is the medium of communication between God and his creation, his children, as previously explained. The Prophet Joseph says: "There is a difference between the Holy Ghost and the gift of the Holy Ghost. Cornelius received the Holy Ghost before he was baptized, which was the convincing power of God unto him of the truth of the gospel; but he could not receive the gift of the Holy Ghost until after he was baptized. Had he not taken this sign, or ordinance, upon him, the Holy Ghost, which convinced him of the truth of God, would have left him." (*Hist. of the Church*, Vol. 4, p. 555.)

The Holy Ghost opened personally, as it were, the door of the gospel to the gentile world, by pouring out upon those in the house of Cornelius a portion of the power and influence which enabled them to accept truth, speak with tongues, and magnify God. But the full measure of this divine gift came after baptism and the laying on of hands; otherwise, baptism in water would have been superfluous, as many in our day regard it. Until Cornelius observed the ordinances and received the gift of the Holy Ghost by the laying on of hands, he could not have healed the sick or commanded an evil spirit in the name of the Lord.

Dr. Talmage makes this distinction between the



Holy Ghost as a person and a divine element: "The term Holy Ghost and its common synonyms, Spirit of God, Spirit of the Lord, or simply Spirit, Comforter, and Spirit of Truth occur in the Scriptures with plainly different meanings, referring in some cases to the person of God, the Holy Ghost, and in other instances to the power or authority of this great Being."

Orson Pratt: "When I speak of the Holy Spirit, I speak of it as being a substance that is precisely the same in its attributes as those of the Father and Son. I speak of it as being a substance that is diffused throughout space, the same as oxygen is in pure water or air. \* \* \* This light, recollect, is so universally diffused, that it giveth light to all things. This is the same light that governs all things, and it is called 'The Power of God.'"

In the Book of Mormon the distinction as we have seen, is made between the Holy Ghost, the person, and "Fire and the Holy Ghost," the divine element or essence. This is a significant distinction.

Human language is but imperfect, and it is doubtful whether there is a word fully expressive of the true nature of this divine person and the medium through which God operates. In the Doctrine and Covenants, the divine element is called "the light which now shineth." (Sec. 88:11-33.) Orson Pratt calls it a "substance." We may, with Dr. Talmage, refer to it as a "power," or an influence, or couple it with the term "fire." And it is all that. But it is more. It is "Holy Spirit,"—a substance, an influence, a power, a light, a fire that proceeds

from the Father and the Son and permeates everything. It is the Glory of God, the manifestation of the divine presence; the fire and smoke, which made Sinai tremble; the glory which rested on the mercy seat in the tabernacle and the temple; the wind which filled the house on the day of Pentecost. It is divine intelligence, since "the glory of God is intelligence." It is the force before which mountains flee and worlds perish, for "the presence of the Lord shall be as the melting fire that burneth, and as the fire which causeth the waters to boil." (Doc. and Cov. 133:41.)

*The Breaking of the Bread.* This ordinance, which is also called the Sacrament, was instituted by our Lord himself, during his appearance in the land of Bountiful, for the spiritual benefit of those who believed in him and had been baptized in his name in this part of the world. The broken bread in this ordinance was to be eaten in remembrance of the body of Jesus, as a testimony to the Father that his Son is remembered. The cup was, similarly, partaken of in remembrance of the blood of our Savior, which was shed for us, and a testimony to the Father that we are willing to keep the commandments which the Father has commissioned his Son to give us.

On one occasion our Lord provided bread and wine miraculously and explained the great truth that, "He that eateth this bread eateth of my body to his soul; and he that drinketh of this wine drinketh of my blood to his soul; and his soul shall never hunger nor thirst, but shall be filled." From which remarkable expression it is clear, that the eating of the material bread and the drinking of the

material wine is the visible representation of the inward process by which the believer on Jesus partakes of the fruits of his atoning sacrifice of himself. The participants in this sacred meal, we read, "were filled with the Spirit;" that was the essence of which the bread and cup were the emblems; "and they did cry out with one voice, and gave glory to Jesus, whom they both saw and heard."

It is necessary, then, that no unworthy should partake of these sacred emblems. "For whosoever eateth and drinketh my flesh and blood unworthily eateth and drinketh damnation to his soul."

The Church made it a point to meet often to partake of the bread and wine in remembrance of the Lord Jesus.

*References:* 3 Ne. 18:5-12, 14; 20:1-9; 26:13; 3 Ne. 18:28; Mormon 9:29; Moroni 6:6.

*The following account of The Institution of the Sacrament by our Lord in Jerusalem* may be of interest to the student of the Book of Mormon.

In the New Testament there are at least five texts directly bearing on the Lord's Supper. They are:

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:26-28.)

"And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them,

This is my blood of the new testament, which is shed for many." (Mark 14:22-24.)

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." (Luke 22:19, 20.)

"I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread." (I Cor. 10:15-17.)

"For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." (I Cor. 11:23-39.)

The ordinance was instituted on the occasion of the last celebration of the Passover, by our Lord and his disciples. It may be necessary to recall the Jewish method of observing this commemorative and typical ceremony at that time.

It was customary for the males of the family to meet in the evening of the appointed day to partake of that sacred meal. After having washed their hands and feet, they placed themselves at the table,

reclining on couches. In earlier days the passover was eaten by the participants standing, as if they were about to begin a journey (Ex. 12:11), but later the reclining position was chosen, because the people had entered the land of rest. There was, however, no divine authority for this change.

A cup containing wine, well diluted with water, over which this blessing was pronounced, "Blessed be he that created the fruit of the vine," was first passed round to each guest. The roasted lamb, unleavened bread, and bitter herbs, as prescribed in the law, and other kinds of food were then placed on the table. He who presided distributed pieces of the lamb and the bread. All the meat had to be eaten.

After this first course they again washed their feet. They were then ready for the second course. This consisted of bitter herbs, with a kind of sauce made of bruised palm branches, berries and vinegar. This sauce was called *haroseth*. It represented the bitter experiences of the Israelites in Egypt. After this course the cup of wine was passed for the second time. Then the head of the family, who presided, divided a cake of bread into two parts. One he covered with a napkin; the other he distributed, saying, "Blessed be thou, O Lord, our God, the King of the whole world, in the eating of unleavened bread." When this part of the bread was eaten, he took the part that had been reserved and broke it into as many pieces as there were persons present. At this time someone of the company asked for an explanation of this service, and the head of the family replied, "This is the bread of affliction, which our

fathers ate in the land of affliction. Let him that is hungry come and eat the passover; let him that hath need come and eat the passover; for this passover is our savior and our refuge." Or, he expounded Deut. 26:5-9:

"And thou shalt speak and say before the Lord thy God, A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous; and the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage: and when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labour, and our oppression: and the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders; and he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey."

Then he took the cup again, tasted it, and presented it to each, saying, "Blessed be thou, O Lord, our God, King of the world, who hast created the fruit of the vine." This third cup was known as "the cup of blessing." (Ps. 116:13; I Cor. 10:16.)

Before the company separated, the cup was passed round once more, and the great Hallel, or Hallelujah (Psalms 113-118), was sung.

Hale and other Biblical scholars consider that the institution of the sacrament was as follows:

When the roasted lamb and other dishes had been placed on the table, our Lord and the Twelve, took their appointed places, whereupon he remarked that he had earnestly desired to eat this passover before his departure (Luke 22:15.) Then he passed the



cup the first time, having pronounced the usual blessing. The lamb was eaten next. This course finished, Jesus washed the feet of the disciples and explained the meaning of that sacred ordinance, and warned them against vain ambition. He also told them they were not all clean (John 13:11), alluding to Judas, and spoke of the kingdom which he had appointed to them. (Luke 22:28-38.)

After the washing of feet and this discourse, they took their places at the table again, for the second course, and our Lord said, with unmistakable plainness, that one of those present should betray him. This caused consternation, and all the disciples, including Judas, asked, "Is it I?" To Judas he said, "It is" (Matt. 26:25), but this answer escaped the rest of the Twelve. Peter then beckoned to John, who had the place immediately in front of the Lord, to ask him who was meant. He did so, and the Master replied, that it was he to whom he should give a sop, whereupon he dipped a piece of bread in the *haroseth*, or sauce, and gave it to Judas. John says, "And after the sop Satan entered into him," and Jesus said, "That thou doest, do quickly." (John 13:27.) Judas now left the room.

The Master then took the bread which had been put away in a napkin, blessed it, brake it, and gave the disciples. He likewise took the cup of blessing, and passed it, after having given thanks. When all had partaken thereof, he explained, perhaps in answer to the usual question, What does this mean? the symbolical meaning which, from now on, should be attached to the eating of the broken bread and

drinking of the consecrated cup. Hitherto that broken bread had been, or represented, "the bread of affliction, which our fathers ate in the land of affliction;" henceforth it was to be the symbol of his body, as he said, "This is my body, which is broken for you." Up to this time the cup of blessing had been a reminder of the goodness and mercy of God, who, in accordance with his covenant of old, had brought his people to the promised land; now it was to be a symbol of a new covenant: "This cup is the new testament in my blood." And thus our Lord indicated the completion of the old dispensation and the beginning of a new.

After this ordinance had been instituted, Jesus delivered the affectionate and deeply fascinating discourse, recorded by John (13:31, to 16:33), and offered the prayer (John 17) which has been called the *Prayer of the High Priest*, in which he asks for himself: that he may be glorified and thereby glorify his Father; for his disciples: that they may be kept from falling and become one, as the Father and the Son are one; for the converts in all ages: that "the love wherewith thou hast loved me may be in them, and I in them." After this prayer they sang the great Hallelujah (Matt. 26:30), and then the Master took his disciples over the brook Cedron to the slope of the Mount of Olives, where they entered a grove called Gethsemane.

At first the followers of our Lord observed the ordinance daily; they met every day in the courts of the Temple, where they listened to the teachings

of the Twelve, and then they partook of the Lord's supper and prayed in the private houses. (Acts 2: 41-47.) But soon the sacrament was distributed only on the first day of the week, when the disciples held their regular meetings (Acts 20:7; I Cor. 16:2.) This day was called the Lord's day (Rev. 1:10), and it was observed by his followers as such.

*Love Feasts.* In the earliest days of the primitive church, a so-called love-feast, *agape*, was held in connection with the celebration of the sacrament, analogous to the passover. To these meals all the members were invited, and the poor were provided for by those who had means. At these gatherings contributions of money were also made and placed in the hands of the presiding elder, or bishop, for the maintenance of widows and orphans, for the care of the sick, and for such aid of prisoners and strangers as might be required and could be rendered. Money was also freely spent on the purchase of the freedom of slaves. Tertullian says of these love-feasts:

"However much it may cost us, it is real gain to incur such expense in the cause of piety: for we aid the poor by this refreshment; we do not sit down to it till we have first tasted of prayer to God; we eat to satisfy our hunger; we drink no more than befits the temperate; we feast as those who recollect that they are to spend the night in devotion; we converse as those who know that the Lord is an ear-witness. After water for washing hands, and lights have been brought in, every one is required to sing something to the praise of God, either from the Scriptures or from his own thoughts: by this means, if any one has indulged in excess, he is detected. The feast is closed with prayer."

From I Cor. 11:21, II Peter 2:13, and Jude 12,

it appears that the love-feasts very early became occasions of revelry. The rich consumed their own food and let the poor go away hungry. Some of them drank to excess, and, as a consequence, indulged in sensuality. The Roman authorities suspected that these love-feasts were held for political purposes. About the middle of the second century they were, for these reasons, separated from the sacrament.

*The Universality of the Church.* Nephi saw the Saints "scattered upon all the face of the earth," "armed with righteousness and the power of God."

*References:* 1 Ne. 14:14; 2 Ne. 30:8-18.

"Scattered everywhere is this people, building churches, as has been pointed out, in the East, in the West, and on the islands of the sea. It means permanency for the Saints. There will be branches of the Church throughout the world. In 1906 I had the pleasure of visiting the Old Country, in company with our beloved President Joseph F. Smith. In the city of Bern, in Switzerland, we held a Priesthood meeting one night, at which the power of God was richly and truly manifest. President Serge F. Ballif was there and is a witness to what I say. Joseph F. Smith said: 'Not only will we have churches here, but in this land of Europe we will have temples of the Lord built here and there, all over the land.' That was his prediction. I believe it. I believe in this vision of Nephi; that he saw our people scattered in small communities all over the face of the earth. The Church of God is permanent." (President Charles W. Nibley, Conference Sermon, Oct. 5, 1924.)

*Prayer.* Prayer is one of the great institutions of the Church of Christ, as is clear from the Acts, '2:42, where we read that the converts "continued steadfastly" in prayers, as well as in the breaking of

bread. The same is said of the church on this continent (Moroni 6:5.)

In the Book of Mormon we have many remarkable instances of prayer and answers to prayer.

*Lehi*, prayed, and in answer to his supplications, he had a glorious vision of the Almighty, and was commanded in a dream to depart from Jerusalem. And thus began the journey that was the beginning of a new era in American history, in prayer. See also the last words of *Lehi*.

*References:* 1 Ne. 1:6; 2:1-3; 8:8, 9; 2 Ne. 4:3-12.

*Nephi* cried unto the Lord, when his brothers Laman and Lemuel were rebellious and the Lord answered him and gave him instructions and promises.

1 Ne. 2:16-24; 7:17-20.

He prayed, when the storms raged and his brothers sought his life. See his prayer after the death of his father *Lehi*.

1 Ne. 18:21-23; 2 Ne. 4:20-35.

God hears the prayers of the faithful.

2 Ne. 6:11; 26:15; 33:4; Alma 10:22, 23.

*Jacob*. The prayer of *Jacob* and the answer.

*Jacob* 7:20-23.

*Enos'* prayer answered.

*Enos* 11, 12.

*Soldiers Pray*. God hears and answers prayer on the day of conflict.

*Mos.* 9:16-19; Alma 2:28; 58:10.

*Alma.* His prayers and answer thereto.

Mos. 23:10; 27:14; Alma 5:46; 8:10.

*Spirit of prophecy* and revelation through prayer.

Alma 17:3; 26:22.

*Ammon* prays.

Alma 19:14.

*Moroni* prayed when he had raised the standard of liberty. He dedicated this land by prayer.

Alma 46:11-17.

*Community Prayer.* The followers of our Lord are instructed to pray in their public meetings of worship as well as in private.

Alma 6:6; 28:6; 30:2; 31:10; 45:1; Hel. 3:55; 3 Ne. 27:1; Moroni 6:5.

*Pray Always.* The injunction is: "Cry unto him when you are in your fields, yes, over all your flocks. Cry unto him in your houses, yea, over all your household, both morning, mid-day, and evening. Yea, cry unto him against the devil, who is an enemy to all righteousness. Cry unto him over the crops of your fields, that ye may prosper in them. Cry over the flocks of your fields, that they may increase. But this is not all; ye must pour out your souls in your closets, and your secret places, and in your wilderness, yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you."

Alma 34:17-27.



*Zenos on prayer.*

Alma 33:3-11.

*How Not to Pray.* The people of God are warned not to use stereotyped prayers; they must let the Spirit of the Lord dictate their petitions. The Zoramites are held up as a warning.

Alma 31:12-18; 38:13.

*The Lord's Prayer.* Our Lord taught the people to whom he appeared in Bountiful the same prayer which he had given his disciples in Palestine as a pattern.

3 Ne. 13:9-13.

Jesus himself prayed, humbly bowing himself down to the earth, although, or perhaps just because, his disciples had in their prayers acknowledged him to be their Lord and God.

3 Ne. 19:18-36.

From the New Testament we learn that Jesus our Lord, while on his earthly mission, prayed continually. He prayed in order to obtain power to do his mighty works. He prayed when his day's work was ended. He prayed when the waves of sorrow and anguish passed over his soul. He commenced his work by fasting and praying for forty days, and he ended his work on earth by commending his spirit to his heavenly Father's care.

Here, in the Book of Mormon, we learn that he also prayed as a resurrected being, although he had conquered death and the grave, and been given all power, in heaven and in earth. (Matt. 28:18.)

Let us remember that the institutions of the Church, and the church itself, are patterned after the order that obtains in the celestial realms of God. They are given us in order that we may have the spiritual training needed for our lives in the presence of God hereafter. That is the great object for which we have been given membership in the Church, and the holy Priesthood. It is by the faithful performance of the duties and obligations connected with these institutions that we prepare ourselves for the activity hereafter, which is eternal progress.

*In the Name of Jesus.* Our prayers, in order to be acceptable, must be offered up in the name of Jesus; that is to say, what we desire we must ask for by his authority and because of his merit, as our Father, the head of the human family in all that pertains to salvation, the "last Adam." (1 Cor. 15:45.)

3 Ne. 19:6, 7; Moroni 7:26.

*Prayer and Thanksgiving.* The followers of our Lord need hardly be reminded that it is their privilege and natural duty to render thanks to the Lord for all his mercies and blessings, whenever they pray. Thanksgiving and prayer should go hand in hand. "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." (Psalms 103:1, 2.) That is the only frame of mind in which to approach the Lord in prayer.

Alma 19:14; 26:37; Hel. 13:22; 3 Ne. 10:10; Moroni 7:6-10.

## CONCERNING THE FELLOWSHIP

This is an important institution of the Church of Christ, which will be established when the Lord finds the conditions favorable. It is a form of society, too perfect for most of us, but one for which we are being educated and trained, slowly but surely. In the Book of Mormon we read: "And it came to pass that the disciples whom Jesus had chosen began from that time forth to baptize and to teach as many as did come unto them; and as many as were baptized in the name of Jesus were filled with the Holy Ghost. And many of them saw and heard unspeakable things, which are not lawful to be written. And they taught, and did minister one to another; and they had all things common among them, every man dealing justly, one with another. And it came to pass that they did do all things even as Jesus had commanded them." (3 Ne. 27:17-20.)

The united order was, as we see here, one of the fruits of the outpouring of the Holy Spirit, and it was in accordance with the commandments of our Lord.

For the full meaning of the word "fellowship" see chapter Eleven.

For an explanation of and quotations on the united order see *Doctrine and Covenants Commentary*, pp. 290, 322, 417, 492, 724, 826.

## A CLOSING WORD

*The Book of Mormon Needed.* A radical change has come to the religious world during the last century, affecting both doctrine and practice. The

idea of the authority of God, as set forth by revelation, has been laid aside as obsolete. The Bible, as an infallible source of truth, has been discarded, and thereby the entire foundation of the Reformation has been blown up, as by dynamite. The defenders of the Bible were, in their timidity, first driven to the position that the Bible was unreliable when dealing with subjects belonging to geology, biology, ethnology, astronomy, and history, but infallible on matters relating to ethics and religion. But criticism did not confine itself to that which pertains to the sciences. It soon attacked the moral precepts of the Bible as impossible, or impractical. Then the defenders retreated and suggested that the Bible is not Christianity, and that whatever may be said against the Bible, does not concern Christianity. And this Christianity, without revelation and divine authority, without the word of God as the final arbiter between truth and error, is now being lauded to the skies by many modern theologians, and their followers who do not know what their leaders are talking about.

In the meantime, waves of atheism, anarchy and crime are sweeping Christian countries. Homes are being broken up by desertions and divorces, and children, left without the support of a father's and mother's combined care, are falling by the wayside in ever growing numbers. In our own country there are now one divorce for every seven marriages, and 90 per cent of delinquent children are from such destroyed homes. The Sabbath of the Lord is being desecrated, and the Protestant churches are losing members at the rate of thousands annually in this

country. Crimes of violence and dishonesty are increasing, until, if the present condition continues, neither life nor property will be safe.

But far above the din of modern Babel, the effulgence of celestial glory broke through the clouds and illuminated the earth, and in the light a heavenly messenger appeared who proclaimed the everlasting gospel, which neither the criticism nor the skepticism nor the atheism of apostate ages can touch, because the Lord has had it in safe keeping specially for this age. Now, it is needed for the salvation of man, just as the New Testament was needed at the close of the Mosaic dispensation. And this glorious, everlasting gospel was ushered in by the angel who, in pursuance of his divine commission, gave the Prophet Joseph Smith charge of the venerable record, for publication to the world. And the substance of this message is: "Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of water."

(END)





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